

NO. 107

WOMEN AND THE WAY

Women and the Way

CHRIST AND THE WORLD'S WOMANHOOD

A SYMPOSIUM BY

MADAME CHIANG KAI-SHEK

MRS. Z. K. MATTHEWS 卐 TSÊNG PAO-SWEN 卐
GNANAMBAL GNANADICKAM 卐 MRS. FLORA
A. YLAGAN 卐 MRS. FREDERIC M. PAIST 卐
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KAWAI 卐 JORGELINA LOZADA WHITE 卐
HELEN K. KIM 卐 UNA M. SAUNDERS 卐

MURIEL LESTER

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A FOREWORD AND DEDICATION

THE WAY—who has found it? This is a question of vital concern to many of the women of the world today. Is there a way which will lead to the world of tomorrow, made safe and joyous for the world's children, where all peoples may learn to live together in peace, mutual understanding, and respect? Is it just a dream, or may it become a living reality?

This book is dedicated to all the friends who for the past thirty-eight years have followed the program prepared by the Central Committee on the United Study of Foreign Missions. It is sent forth in loving memory of the friends of other years in many nations whose love and foresight laid the foundation for world fellowship and international understanding.

The chapters of this book have been written by a group of Christian women, living in various parts of the world, who strongly believe that they have found this way. Each one is loyal to her own country, her own national ideals, but all see in the Christ the one who will fulfill these aspirations and bind all the nations together in a world fellowship. These women have come from the home, the school, the church, from political and professional life, from places of high leadership to pay humble and loving tribute to The Way.

Special gratitude is expressed to each author for her generous contribution; to Miss Ruth M. Babcock for her skillful

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and untiring editorial work; to the members of Central Committee; and to the Missionary Education Movement.

Those who have long dreamed of this world book present it with the earnest prayer that it may lead many to find The Way and to unite all of the Christian women of the world in love and service for the great unfinished task. They say to these women: "May we not be companions for life?" The answer comes: "I have loved you for two thousand years and am strung on the same string with you."

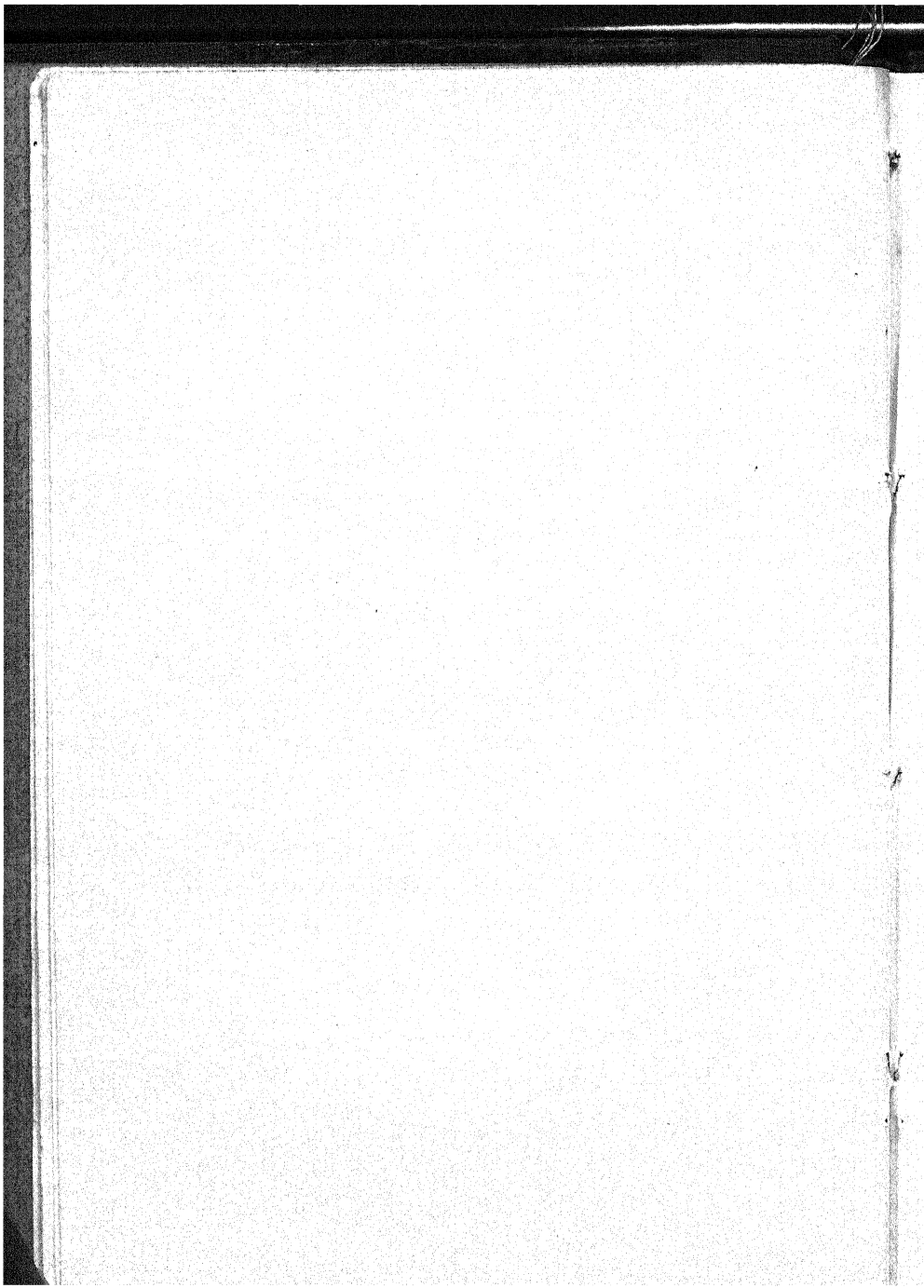
GERTRUDE SCHULTZ

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September, 1938

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The publishers extend their thanks to Mr. Cyrus Le Roy Baldridge for the use of the sketches that appear in the endpapers and on the jacket of this volume, and to Miss Ursula Heinold for the drawings that form the chapter headings.



BIOGRAPHICAL NOTES

MADAME CHIANG KAI-SHEK (Mayling Soong), the wife of Generalissimo Chiang Kai-shek, is a member of the famous Soong family of China. After her graduation from Wellesley College in 1917 she returned to China where she became active in the work of the church and the Young Women's Christian Association, and engaged in many public enterprises. Since her marriage to General Chiang she has devoted all her energies to helping her husband and her country. She translates for him, and often serves as his interpreter. She has been active in the New Life Movement, in government affairs, in social service, in relief work. To Madame Chiang goes much of the credit for her husband's liberation after he was captured and held prisoner in Sian in 1937. One of her recent projects has been the developing of centers for the care of Chinese children, situated at interior stations where they may be kept in safety, far removed from the present hostilities.

MRS. Z. K. MATTHEWS is a resident of Fort Hare, Cape Province, South Africa. Her early education was received at the Lovedale and Emgwali mission schools of the United Free Church of Scotland. She was graduated from Fort Hare University College in 1925, being one of the first ten African Bantu girls to receive a university education. For several years she taught in the Inanda Girls' Seminary, one of the largest and best schools for girls in the Union of South Africa. Her chief interests outside of school were in sports and music. She has been well trained in pianoforte, organ, voice, and choir work, and has used her ability along these lines in school, church, and Sunday school. At present she is collecting hitherto unpublished African folk songs, and compiling a collection of them for use in African schools.

BIOGRAPHICAL NOTES

TSÊNG PAO-SWEN comes from a well-known official family in China. Although taught by tutors as a child, she was greatly influenced by her grandmother who was an ardent Confucian and a woman of strong personality, by her father who was a keen student and also an agnostic, and by her mother who was devout in her observance of ceremonies at the local shrines. At fifteen she entered a government normal school where she became acquainted with the revolutionary propaganda against the Manchus. After her graduation from this school a friend persuaded her to attend a mission school, where she later became a Christian. In 1912 she went to England for further study, and there came into contact with great religious thinkers. During her absence abroad her grandmother died. Upon returning to China a cousin and a friend united with Miss Tsêng in establishing a school for girls in Changsha, naming it the I Fang School, in memory of her grandmother. The development of this school has been her life work, and it has become famous for its high standards and strong Christian character. Miss Tsêng was a delegate to the Jerusalem meeting of the International Missionary Council in 1928.

HELEN K. KIM was at one time dean and is now vice-president of Ewha College, the only college for women in Chosen, of which she herself is a graduate. After completing her college course she came to the United States for further study, spending two years at Ohio Wesleyan, where she was made a member of Phi Beta Kappa, and a year at Boston University, where she received her master's degree. Later she studied at Teachers College, Columbia University, and was given the degree of Doctor of Philosophy, thus becoming the first Korean woman to earn such a high degree. Dr. Kim has been secretary both of the National Committee of the Korean Young Women's Christian Associations and of the National Christian Council. She has been a delegate to the Institute of Pacific Rela-

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tions at two different times, to the General Conference of the Methodist Episcopal Church in Kansas City in 1928, and also to the Jerusalem meeting of the International Missionary Council.

BARONESS W. E. VAN BOETZELAER VAN ASPEREN EN DUBBELDAM lives at de Bilt, near Utrecht, the Netherlands. Her husband, Baron C. W. Th. van Boetzelaer, was for many years the Missions Consul for the Netherlands East Indies, and through her residence in Java she became intimately acquainted with the problems of missions among an Oriental people. She is one of the vice-chairmen of the International Missionary Council and was a co-opted member for the Jerusalem meeting in 1928. Baroness van Boetzelaer made her first visit to America in 1935 when she attended the meeting of the Council at Northfield. She is a member of the Board of the Utrecht Missionary Society. In order to be more adequately prepared on the problems under discussion at the meeting of the International Missionary Council in Madras in December, 1938, she made an extended trip through the Orient.

UNA M. SAUNDERS, of London, England, is vice-president of the World's Young Women's Christian Association. After studying at Somerville College, Oxford, she went to Bombay, India, to help found the Missionary Settlement for University Women. When it became necessary for her to return to England for health reasons, she was called to become a travelling secretary in the British Student Christian Movement. Later she served for a year as secretary of the Student Volunteer Movement in America. There followed several months of travel and evangelistic work in South Africa and Japan, then she became National General Secretary of the Canadian Young Women's Christian Association, holding this position from 1912 to 1920. During the years 1902-1912 and 1922-1925 she was a member of the Executive Committee of the World's Young

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Women's Christian Association, with its headquarters at Geneva, Switzerland. Her work with women's international organizations and in the interests of peace has taken her to many European countries.

GNANAMBAL GNANADICKAM is a native of Madras, India. She was graduated from the Women's Christian College in Madras in 1925. After teaching science for two years in St. Ebba's High School for Girls, she took graduate work at St. Christopher's Training College and at the Madras Presidency College. She later came to the United States for further study at Radcliffe College and Harvard University. She holds master's degrees from Madras University and Radcliffe College. She is now a lecturer in zoology at her alma mater. In addition to her college schedule, Miss Gnana-dickam is active in Sunday school, church and social service work. She was appointed to be one of the representatives of the Madras Representative Christian Council at the conference of the International Missionary Council to be held in her own city.

MICHI KAWAI, one of Japan's most noted women educators, attended the Hokusei Girls' School in Sapporo, then came to the United States to study at Bryn Mawr College, from which she was graduated in 1904. After returning to Japan, several years were spent in social service and educational work, and during this period she travelled throughout the Japanese Empire, Europe, the United States, Siberia, Canada, and Manchuria. In 1912 she became the first Japanese secretary of the Young Women's Christian Associations of Japan. Later she returned to educational work and established her own school in the suburbs of Tokyo, where city and country girls, rich and poor, study, work, and play together. In her capacity as head of this well-known school, Miss Kawai has had a profound influence upon girls' education in Japan.

BIOGRAPHICAL NOTES

MRS. FLORA AMORANTO YLAGAN studied and later taught domestic science in the Philippine Islands Normal School. She received her degree of Master of Arts from the University of the Philippines. Her husband, Dr. Pedro Ylagan, a lawyer, has served as secretary of the Law School of the University of the Philippines, and lecturer in law at the University of Manila. He has studied at Yale, obtaining his degree of Doctor of Jurisprudence there. Mrs. Ylagan was one of the founders of the National Teachers' College, and is now executive secretary of that college, as well as supervisor of a private school in her native town of Binan. She was at one time treasurer and president of the Board of Managers of the Philippine Young Women's Christian Association. In addition to her many routine duties, she has been active in women's clubs, in the Red Cross, and in church and young people's work.

MRS. FREDERIC M. PAIST received her education in the schools of Riverside and the Leland Stanford University in California. After graduation she taught mathematics in a Pasadena high school for two years. Later she became travelling secretary for the state committee of the Young Women's Christian Association of California and Nevada, and from 1907 to 1911 she acted in the same capacity for the National Board of Young Women's Christian Associations, working primarily with young people in state universities. Mrs. Paist was president of the National Young Women's Christian Associations from 1920 to 1926, and of the National Board of Young Women's Christian Associations from 1932 to 1938.

JORGELINA LOZADA WHITE is an Argentinian by birth and since childhood has lived in Buenos Aires. After finishing her public school course she volunteered for Christian service, and at the age of seventeen entered the Girls' Training School in Buenos Aires, graduating in 1925. Since 1926 she has been associated with the

BIOGRAPHICAL NOTES

churches of the Disciples of Christ, beginning as pastor's assistant, working mainly among women and children. In 1930 she was ordained as a home missionary, and in 1932 she became the pastor of one of the Disciples' congregations, a position which is unique in Argentina. She is also secretary of the employment bureau in the local Young Women's Christian Association. She has recently completed the three years' course in social service at the Museo Social Argentino. She was a delegate to the World's Sunday School Convention at Rio de Janeiro in 1932, and was appointed as a delegate to the Madras Conference of the International Missionary Council.

MURIEL LESTER has lived for over thirty-five years among the poor of London's east end. When not yet twenty she and her sister decided to throw in their lot among the underprivileged and established their home in a small house in an industrial workers' section of Bow. From the simple neighborhood service which they began there have grown the widely known institutions of Children's House and Kingsley Hall.

Miss Lester was one of the founders of the Fellowship of Reconciliation. Since 1930 she has travelled widely in America, the Far East and India on her mission of international understanding and goodwill.

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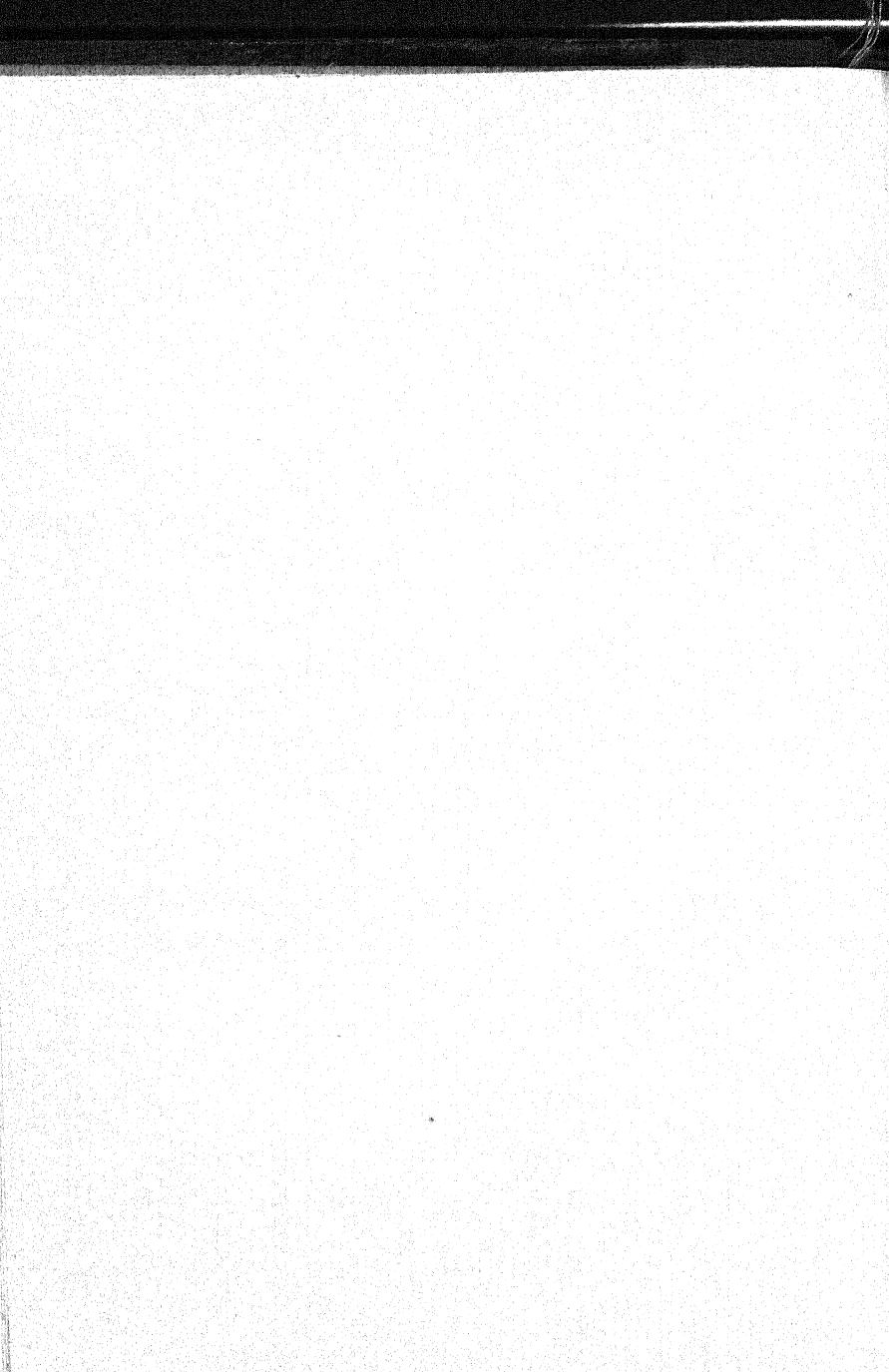
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PROLOGUE

By Madame Chiang Kai-shek

O Pioneers!
After you decide upon your course
You must not look back.
Once you give a glance behind,
The weakness in your soul
Will halt you.

PING HSIN



CHRISTIAN WOMEN REPRESENTING VARIOUS PARTS OF the globe have written the chapters of this book to show what Christianity has meant or means to their countrywomen. The cumulative result should be a valuable record of the scope and trends of the Christian movement. At such a time as this, when the Christian world seems to be menaced by schismatic influences which are causing certain countries to abandon Christian principles, it is well to know exactly what are the portents in those countries still professing Christianity.

Christianity should be a stabilizing force for nations as well as for individuals. There is room for justified uneasiness in the sight of great nations apparently being ready to turn their backs upon the Christian faith. But that very danger should inspire and challenge individual Christians to exert themselves to consolidate all available influences and

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forces to the end that in all countries Christianity should be intensified in its hold and its purposes.

There is much to be gained by knowing what Christianity has meant to a population. There is even more in knowing what Christianity has meant to the individual. When we come to ponder that acknowledgment we are at once confronted with the question: What, indeed, have we, as individuals, contributed to Christianity? Because, as Wendell Phillips puts it, "Christianity is a battle, not a dream," it is vitally important that all of us who are Christians should be prepared to do our part right in the front lines where "the shouting of the captains and the thunder" are the greatest. It is only fair that those of us who are professed and confessed Christians, and who have realized the value of Christian faith in our own lives should, each according to his lights and opportunities, make contributions which would enrich the conception of Christianity and assist the world to evolve into a higher and a nobler plane of living. If, in some countries, the apparent move toward heterodoxy is real rather than superficial, then it behooves us to take the steps that will be necessary to enlarge and fortify Christianity in our own lands by making it of practical worth to all classes of the people. Failure to do this spells death to our own spiritual growth and limitation to the potentialities of Christian faith itself.

While the conception of Christianity has enlarged and developed with each succeeding age, there is yet another factor making for Christian stability which we should bear

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in mind. That is the vastly important question of peace. Every thinking, civilized person in the world today is confronted at one time or another with desires to see peace established—peace between nations, peace between sections of society, peace between individuals, and peace within the heart of the individual himself.

The old theory that war was justified as an instrument to eliminate surplus populations, to wipe out the weak and the unfit, to provide the necessary urge to develop strong nations and uphold a high standard of physical development, is now gradually being thrown into the discard. The glorification of war for the sake of war itself lessens with time. We realize that we need peace so that men can attain the highest possible mental and spiritual levels, so that sciences can be developed, so that happiness may reign on earth, and, last but not least, so that all men may live in contentment and be brothers regardless of race, color, or nationality.

Undoubtedly those of us who are Christians, particularly women, recognize and acclaim the necessity for peace on earth and good will among men. Yet, how many of us are willing to take our Christianity seriously enough to work and to sacrifice our own lives, or even our own interests, in order to uphold our faith?

There is, to my mind, too much cant in connection with religion, too much assuming the garb of holiness and saintliness, too much readiness to whitewash our laggardly efforts, and not enough courage to put our Christian convic-

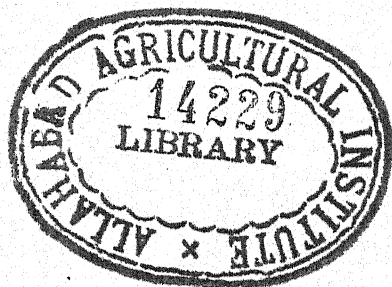
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tions into positive practice. We are too apt to excuse our spiritual inertia and lack of moral courage to face issues with the palliatory theories of expediency and so-called "realism." Instead, we should gird our loins, take up the Cross, and follow the logical consequences of our highest convictions. The greatest contribution ever made to Christianity and to mankind, to my mind, was Christ's clear-cut, unswerving and uncompromising loyalty and obedience to the Divine Will. That same attitude of mind and heart, that intellectual and spiritual honesty we so admire in Christ, should also make us act so that we may be willing to suffer to the bitter end for our ideals. That should be our contribution to Christianity if we believe that we have received anything from Christianity to offer to a better understanding of life itself.

Wuchang, China
July 18, 1938

Mayling Soong Chaing

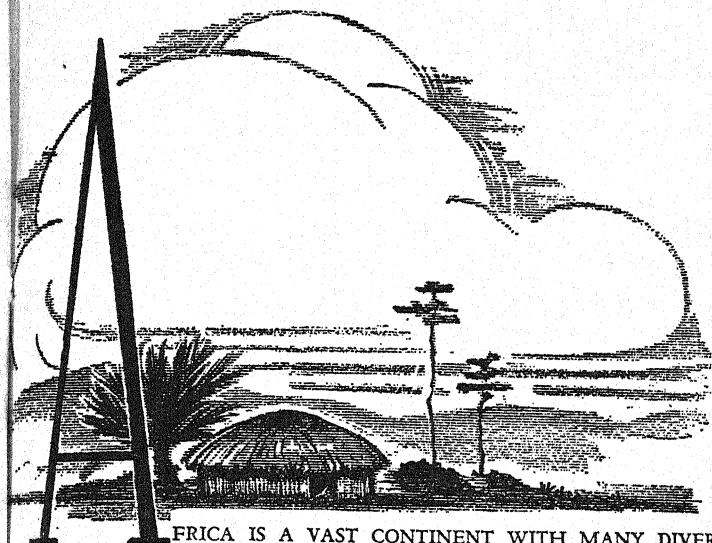
IN AFRICA
By Mrs. Z. K. Matthews



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Stony the road we trod,
Bitter the chastening rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come, treading our path through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

JAMES WELDON JOHNSON



AFRICA IS A VAST CONTINENT WITH MANY DIVERSE and un-unified peoples, speaking different languages, with different backgrounds and traditions and customs, as unrelated to each other in many cases as would be the customs of the Americans and the Japanese, for example. And to write at all adequately what one would hope to give as a true picture of conditions in Africa is a task well-nigh impossible. I shall, therefore, not attempt nor even pretend to make my survey of what Christianity means to African women as taking in the whole nor even one half of the continent, but will limit my remarks to the sub-continent of South Africa in the hope that what one finds here may to a greater or lesser degree be true also of many other parts of Africa.

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EARLY RELIGIOUS BELIEFS

Before going into the influence of Christianity on Bantu women, I would like to make a short survey of religious belief in Africa prior to the coming of Christianity, and thus give to the reader the necessary background of information which may lead to a fuller understanding of the reasons why Christianity should have had the influence that it does have. In the section that follows I have drawn freely from an article by Professor Schapera, of Cape Town University.

In the first place Magic, as in the cases of all primitive peoples, plays an extremely important part in the ritual life of the Bantu; but there is also a well-defined belief in certain supernatural beings able to influence for good or for evil the destinies of the living. Foremost among these are the spirits of dead ancestors, round whom an elaborate system of worship has developed. The people also believe in a Supreme Being, closely associated with the sky, and also in other lesser deities of various kinds. But none of these enters into their daily lives nearly as intimately as does God to the Christian worshipper. Ancestor worship is based on the belief that man, or rather part of him, survives after death; and the conviction that during his life a person consists of two separable entities, his mortal body and his immortal soul, is held by all the Bantu. But concerning the nature of this soul and its after life there is very little said, for the Bantu are far more interested in the prosaic affairs of everyday life rather than in such problems as the nature and

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destiny of man. The soul is thought of vaguely as making up what would be termed the personality of a human being; it is closely connected with the breath and frequently identified with the shadow. The soul can even leave the body as happens when a person swoons or is asleep. At death the soul becomes finally separated from the body.

The worship of ancestors is based upon the belief that when a man dies he continues to influence the lives of his relatives remaining on the earth. The ancestors do not often reveal themselves to the living descendants, but they can on occasion appear to warn them of danger. Often the ancestor spirits appear to the living in dreams. On rare occasions the ancestors communicate their will through the agency of "prophets." The ancestor spirits have power to protect and help their descendants as well as to punish them. The good relations between the dead and the living must therefore be maintained with great care, and so a well-defined course of conduct towards them is traditionally prescribed. This takes the form of making special offerings whenever beasts have been slaughtered or beer brewed. The offering is made unobtrusively, but the welfare of the group depends upon its regular performance. There are certain occasions when the ancestors of the family or of the tribe must be specially approached. These include such events as birth, marriage, death, the return of members long absent, the reconciliation of close relatives who have been estranged. Communication between the worshippers and their ancestors is generally established through prayer, accompanied by an

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offering or sacrifice. There is generally some recognized place or altar where offerings or sacrifices are made, and ceremonies are conducted in certain correct formal ways following a certain traditional pattern. The spiritual condition of the worshippers is of little importance, but they must be ceremonially clean.

The views of the Bantu concerning ritual purity debar most women from religious activity; once these taboos are removed women may participate even more freely than men in all religious rites, and are often highly eligible for priestly office.

Christianity thus found in the Bantu a people not unused to the idea of worship and of a Supreme Being. A close observance of my introductory remarks will in fact show a very close resemblance in Bantu religious practices to Old Testament ideas. The idea of prayer and of sacrifice which is so predominant in Christianity found ready acceptance from the new Christian converts. The idea of Christ's being a sacrifice for our sins, his blood shed for us, and in fact all that is embodied in our communion service did not form an altogether incomprehensible tangle even to the very first members of the Christian faith. Doubtless, in an attempt to explain Christian rites and practices in the light of their own knowledge, converts often had a very superficial understanding of the new religion brought to them and must have caused many a missionary moments of utter despair due to misconceptions that all had been understood and fully believed in. It has often been said that the Bantu

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peoples are among the easiest people to convince of the truth of the Christian gospel, and some have gone on to say that this is due to the fact that, unlike the people of the East, they had no religion of their own. This is only partly true. They had no religious edifices and churches, and although there is much ceremonial and ritual in their religious practices, none of it is specialized and it is more or less spasmodic in nature, taking place only when necessary. Christianity, therefore, found a ready, attentive, and understanding receiver in the South African Bantu, and many of the treatises written on this subject eighty or more years ago show evidence of the hopefulness of making the native population largely Christian in not too distant a future. There have been many disillusionments and disappointments.

INFLUENCE OF CHRISTIANITY

What then has Christianity meant to the lives of African women? There is no denying the fact that women have taken more to Christianity in African life than have men. Here was a religion observing no taboos, giving equal rights of worship and of general behavior to both men and women, not ready to overlook most wrongs committed by men and to punish most women as witches and sorcerers, but bringing all within the fold regardless of sex. It drew women to it by the score, and often a man found his wives all turned against him and his beliefs and become Christian. The opposite has also been true—a man becoming Christian and having to do away with all his wives except one. Often this

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course proved convenient to him and was not taken solely on religious grounds. And then, of course, a religion which preached monogamy and exalted women to a position which appeared to give them better rights and a more exalted status was bound to draw some to its fold on those considerations only. On the other hand, many turned away from Christianity because polygamy was not allowed. It meant harder work for the one wife, large fields to till, no helpers in drawing water, in cooking the beer pots, in fetching wood, and in all the many duties which revolve around the woman. To this day one finds many "heathen" women who turn against Christianity on these grounds; but there is no doubt that these same standards brought many into the fold primarily.

Christianity has influenced African women in many ways. Into their lives have come better standards of living, a cleaner and healthier outlook on life where conversion has been real, better homes, and children growing up with healthy standards of life. There have been other influences at work. Unlike Western and Central Africa, conditions in the South and a greater part of the East are suitable for white settlement, and the fairly large and dominating white population of Southern Africa has done a great deal in moulding what we may term Christianized Africa. It is difficult and perhaps unwise to make generalizations on these questions, but it is my belief that white settlement and the influence of the white population on the work of the missionaries have been

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very detrimental in character throughout South Africa. It has been difficult for the Bantu in many instances to understand that the Christian religion is not necessarily the religion of each and every white man. Women have left their homes and mission stations imbued with the teachings of the honored missionary and his wife, prepared to live up to the standards they have been taught, and as domestic servants in the homes of unscrupulous and un-Christian white families have had their ideals shattered by what they have seen and heard, and have themselves become worse in their attitudes than their heathen sisters. Men have gone to the gold and diamond mines for work, and, under conditions which would be trying even to the best of men, have been introduced to white civilization and culture and to the ways of the white man by rough handling and swearing, mean and double dealing, looseness of morals, and all that huge centers of commerce and industry have to give to those who live in their slums and beer houses. The effect of these men on the lives of the communities to which they return and on those women and children who have in the meantime been learning different standards from the mission school and church is better imagined than described. It is little wonder that hundreds of homes are today broken up, the clash between those who have spent years in the service of the ordinary white man and those whose life has been running smoothly in the quiet mission station being too great to withstand.

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CHRISTIAN WOMEN AND THE COMMUNITY

In the struggle which is taking place all over Africa because of the clash I have tried to describe, Christian women are playing a very noble and worthy role as home and community builders. It is no exaggeration to say that in some states and native reserves the education of at least half the school-going children is being taken care of by their mothers, often at great expense and sacrifice on their part. The churches would be very poor indeed both financially and spiritually but for the whole-hearted support of their women members. Women's Christian associations are a living force in all the work of the churches of all denominations. In many communities women's clubs for self-improvement and the improvement of the youth of the community are springing up and making desperate efforts in a desire to see an all-round improvement in all spheres of life. It is very inspiring to note and record that African women can be placed beside the women of the greatest nations in the world in that they do not stand by and watch as the men work and toil but are ever ready to do their share in moulding the nation's future, often unobtrusively, quietly, but nevertheless efficiently and well. It would take pages to mention some of the women we have had in African Christian history and to relate what has been done in the name of Christ by those noble souls; a book on the lives of some of them would be a source of inspiration to many, regardless of race. There have been many examples of noble sacrifices for others.

IN AFRICA

WOMEN AND EDUCATION

In Southern Africa education has gone hand in hand with the preaching of the gospel. Where the missionary has established his church, a school has sprung up, and both boys and girls have taken advantage of its services. It says a great deal for the Bantu Africans that the women always go hand in hand with the men in almost every march forward. It did not take long for parents to realize that unless the girls were educated the nation as a whole would remain backward, and as I have already indicated, mothers in all parts of the country send girls and sometimes boys to boarding schools when the fathers are averse to doing so. These women have to find some kind of employment, and, out of the meagre earnings, put something by for the school fees and clothing of their children. Some of the sacrifices that have been made are heartrending. On the whole African men are slower and more conservative than the women and do not always see that under modern conditions the old life with its ways and customs will have to go if the race is to survive. It would be very interesting to find out how large a percentage of first generation Christians owe their education to their fathers. It is my belief that the percentage would be very small indeed. Today many are in the third, fourth, and fifth generation of Christian living, and the home life has assumed the normal condition of father being bread-winner and supporter. The women still continue to help but not in the same way as has been described.

WOMEN AND THE WAY

Women have taken to the teaching profession more than to any other and have proved themselves as able to cope with all the difficulties and dangers of pioneer work in far out-of-the-way places as the teachers of any land. Africa is vast, its villages and kraals in out-of-the-way corners, amid bush and mountains. It calls for a great deal of courage for a young girl in the twenties or even teens to leave her home to take up a teaching post in some of the bush schools, often one-teacher schools. And to live up to the lights of one's training and education among some of the very backward communities there calls for absolute faith and earnest prayer. But the life of the missionary is a living example of unlimited service and will for ever be an inspiration to many young people to go out and do likewise. Conditions are, however, changing fast and very few places in Southern Africa, at least, are inaccessible by some means or other of transport, thus bringing civilization closer to all.

CHRISTIAN WOMEN AND OTHER FIELDS OF SERVICE

The nursing profession has also been taken up widely by Bantu women. These nurses do noble work in the towns with their crowded, poorly housed, underfed thousands. Under conditions almost hopeless the nurse can from day to day be seen entering now this home, now the next, always bright, bringing cheer where there is little that can cheer. The call for nurses has been most urgent in urban areas, and many of those who have qualified in mission hospitals, such as the Victoria Hospital of the Church of Scotland in

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Lovedale and the American Board Mission Hospital in Durban, have found employment in the city locations (townships for Africans). There is such an urgent call for nurses that not nearly enough are being turned out from year to year. The rural areas are now also being served. Special gratitude is deserved by great missionaries like Dr. N. Macvicar of Lovedale and Dr. J. B. McCord of Durban, both now retired and earning their long-needed rest, for they have seen to it that this side of Christian education was not neglected. It has given many African women splendid opportunities of service, and shown to the world how even in so great a calling the African woman can fall into step with the women of other lands.

The great and busy centers of industry—Johannesburg, Durban, Kimberley, Cape Town, Bulawayo, Nairobi, Kampala, to mention only a few—are increasingly drawing more and yet more African women into their busy and heartless life. Some seek employment on their own; some come to live with their husbands who work in the mines or as "house boys"; many seek husbands and sons long lost to them. Heartrending tales of broken homes and miserable lives owe their being to the industrialization of Africa by the white man. No one will ever know the full extent of what the city and all it stands for has meant to the native communities. Whole villages can boast of only young boys and old grandfathers for months on end, apart from the women who in the absence of the menfolk try to keep the home fires burning, the children fed, the fields ploughed, the cattle

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looked after, and care for all that has to be seen to in rural life. It is little wonder that life becomes dreary, dull, and monotonous, and that young girls flee from home in search of life and enter the cities with their glitter and light. The stories of some of these girls are very sad indeed. But Christianity and the missionary have stepped in once again, and today large hostels for girls and women are being put up in many of the large centers; the religious side of life is being cared for; and the lot of these women is being made safer and healthier and happier. Within recent years the effect of Christianity upon women in industry has brought hope to many hearts. Great churches have been built by all denominations and creeds, and almost all receive as whole-hearted support from women as do those back in the rural communities. The future is very hopeful indeed.

African women are doing their share in social service. Women like Miss Violet Makanya, filled with the spirit of service, spend their lives trying to improve social conditions in rural and urban areas. Mrs. Maxeke of Johannesburg is also deserving of special mention for the work she has done in her fight for girls and women in the cities. There are others.

THE NEW AFRICA

Africa moves forward. She has a great deal to be thankful for in the great missionaries of the past. She is in a state of transition; the old life is tumbling down very fast, and with it the old traditions and customs. The African of today is

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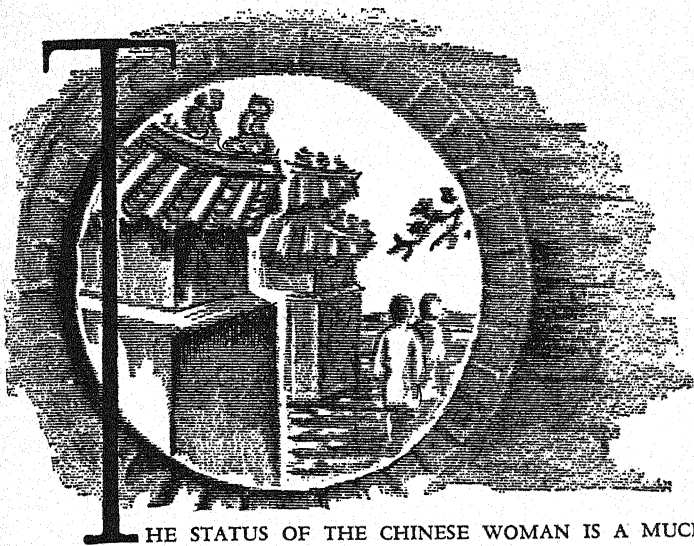
more difficult to work with than the one of fifty years ago. He is educated or partly so; he knows the ways of the white man or thinks he does; he is wanting to assert himself, to prove his worth, to be listened to and to be understood. He is becoming nationalistic and is very critical in his attitude to the white man, the missionary unexcepted. It requires men of even greater vision and greater faith, if possible, to help in this forward move. It requires greater patience and more tact and a spirit of give and take as only great minds can do. Such men and women are urgently needed in the new Africa. Now, when missionary bodies are celebrating their centenaries, is the time for a revival of spirit, a renewal of vows, and a determination to carry on with the work that was so nobly begun a hundred years ago. We in Africa still need the missionary and will need him for a long while yet. He will have to co-operate with us in all our activities, to work *with* the African, not so much *for* him as has been the case in the past, and to give to his black fellow-men what is the inheritance of all peoples the world over—confidence and pride in one's own race and nation, in its great men and women and their achievements, in its history and traditions, customs, cultures and arts. The white man who comes to Africa with such aims is the only one who will be received with acclamation by the Bantu today.

IN CHINA
By Tsêng Pao-Swen

The voyager shouts:
"Helmsman,
Take care of the fog and the hidden rocks."
The helmsman peacefully smiles and says:
"I know the way we must go,
That is enough."

Wise man,
In this dark, dark world
One can only take the lamp of faith in oneself,
And press onward in the night.

PING HSIN



THE STATUS OF THE CHINESE WOMAN IS A MUCH debated question. Numerous books and articles have been written about her and no two quite agree. The truth is she has so many facets that each writer has been correct as far as he goes. To render the Chinese woman more intelligible to the Western reader, it is necessary to have a rough idea of the broad outlines of her historical development.

BACKGROUND

The dawn of Chinese civilization revealed a woman who enjoyed equal freedom and social prestige with man. The only legendary monarch to whom was attributed the unique achievement of having repaired the heavens was a woman named Nu-Ah-Shih. The *I-Ching*, or Book of Changes, which is the most ancient, best authenticated, and most authoritative book on indigenous Chinese philosophy and

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mysticism, expounds the theory that (a) whenever either the male principle *Yang*, or the female principle *Yin*, holds exclusive sway extreme disorder and misfortune, but of opposite kinds, will be the result; (b) when they are both active there will be the normal amount of vicissitudes of fortunes, and (c) there will be a golden age when these principles are present in equal proportion *but with the female principle in superior position*. When the relative positions are reversed the omen is also reversed. The *Shih Ching*, or Book of Odes, is another classic of undisputed antiquity and authority. It contains abundant proofs that the Chinese woman in those days was more comparable with her modern sister in Europe than her successor in China. She was mistress of herself as well as her family. She married whom she loved, and there was no taboo against the widow's marrying a second time. In the community she helped in inventing household utilities and handcrafts, for example, rearing silkworms and silk-weaving, and in court she took an active interest in politics.

This ancient culture of China, so favorable to woman, underwent a change with the rise of Confucianism. The original conception of the cosmos and man's relation thereto still survived. More than that, it attained its highest development and assumed some definiteness of form and substance under the greatest mystic-philosopher, Lao Tze. This is not the place to discuss the difference between the two schools. Very roughly, Lao Tze's is a school of naturalism and tends to be mystic on the one hand, and, curiously, legal-

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istic on the other. Confucius' is a school of humanism and tends to be pragmatic on the one hand and ritualistic on the other. The woman's position under each, however, began a process of retrogression.

By emphasizing the importance of family lineage, an emphasis which eventually became the cult of the so-called ancestor-worship, the Confucian school gradually produced an ideal for womanhood characterized by (1) withdrawal from the state and community to the family, (2) unconditional chastity and constancy to her betrothed, (3) dependence on her husband and son, and (4) acquiescence in polygamy.

It is not an unmitigated evil from the woman's point of view. She is taken care of by the family from the cradle to the grave. As mother of the family, especially as grandmother, she enjoys great prestige and social respect. A queen-dowager's authority is invoked when an unworthy king has to be deposed. This practice has prevented many a rebellion in China. For the lowly, even the most unattractive maiden is married off. Her husband may be unfaithful, or take more wives if he can afford it, but he may not desert her or leave her unprovided. Her sons represent her old age insurance policy. A wise woman will spare no toil to make her investment in this policy thoroughly sound and adequate.

The price she pays for this measure of security and supremacy within the family is, however, extremely heavy. Freedom and romance are both denied her. Not that there have been no brilliant exceptions, but those are women who

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have been smiled upon by Dame Fortune rather than by their own right under the Confucian system. The dead weight of a sterile morality, if one may venture such an expression, and the fetters of ever-tightening convention finally shrivelled up her soul in the Sung Dynasty (960-1126) when orthodox Confucianism reached its highest point of oppression of women.

The influence of Lao Tze's mystic philosophy, contrary to expectation, has also been unfavorable to woman. The very mysticism itself is responsible for a curious phenomenon. The female principle of *Yin* came to be exalted to a superstitious degree, until finally the mere presence of a woman is regarded as sufficient to vitiate any propitious undertaking such as the alchemic preparation of an elixir of life, or for transmutation of metals. The natural dread and horror at the powers of darkness—cold, shadowy, cruel, calculating and relentless—is transferred to the woman. A superstitious man would not, even today, enter his wife's room during her confinement for fear of ill luck. Thus under the influence of Taoism, which is the form in which we find Lao Tze's teaching in vogue among the mass of the Chinese people, the female principle is worshipped in the abstract, but feared and kept down in the concrete. In fairness to Lao Tze it must be said that later Taoism is a complex mess of degenerated corruption of his own teachings.

Some of the deplorable conditions of the women in India are largely the natural outcome of Indian religious beliefs, some of which have found their way to China, bringing

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fresh misfortune to the Chinese woman. In the Confucian school the woman is theoretically, at least, equal to the man. The Chinese word for wife, *Ch'ih*, pronounced in what is known as the upper even tone, is "derived" from the word for level, *Ch'ih*, in the lower even tone. The Confucian woman, though hide-bound in many respects, reveals, nevertheless, a proud and dignified personality. She is not inwardly ashamed of her position. The strongest supporter of the Confucian ideal of womanhood is invariably a woman. In the Taoist school she may find her position intolerable but never forlorn. She is powerful and potent, and is a fact to be reckoned with by man. There is no sense of inward degradation. But the Buddhist woman believes that the very fact of her being a woman is the result of sins in her former transmigration of soul. She devoutly prays that in her next life she will find herself blessed with a masculine body. There is an innate sense of sin and shame from which Buddhism provides no escape during her earthly sojourn.

With the Chinese habit of loose thinking and tolerance the Chinese are a practical race, so much so that we appear to the European mind lacking in logic. One result is our religious toleration. The Chinese woman, therefore, often embraces all these three *chiaos*, or religious beliefs, at the same time, viz., Confucianism, Buddhism, and Taoism. One or the other of these three will come to the surface in turn, or they will manifest themselves in some combination. This complex personality, when highly integrated, produces a woman who is charmingly provocative, attractively intri-

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guing, ever a challenge to man but ever elusive of definition. The other extreme is a woman who is nothing but a bundle of jarring elements concocted out of the refuse of the three *chiaos*. Of course, the majority of Chinese women are between the two. Is it any wonder that the Chinese woman defies categorical description?

It will be seen that Confucianism is positive and practical, but it lacks spirituality. Taoism is highly mystic and negative, but not quite degenerate. Buddhism offers a theory of sin, but no immediate redemption. For a personality which is spiritually purifying and free, ethically pragmatic and positive, and emotionally loving and hopeful, we have to look to Christianity. A Christian may be likened to one whose head is in the clouds but set in the right direction, whose feet are firmly planted on the ground but steadily marching forward, and whose dreams are daring and prophetic but not for himself. The Chinese has sought to infuse Confucianism with spirituality by reverting to naturalism (Taoism) or by denying the reality of both nature and man (Buddhism), or by vaguely accepting something in both. And he is seeking now. We know, of course, he is seeking Christ.

THE PRESENT SITUATION

In many instances the Chinese woman has already found Christ. Her special status in the family yesterday was the end phase of an ethical-political process which, at its zenith, was meant for medieval China with its agrarian economic

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basis and with the family as the foundation unit of social structure. Her need of liberation was both external and internal, for she must be freed from herself as well as from her fetters. Christianity has brought her timely emancipation in both respects.

Christianity and Woman's Education.—Mission schools and colleges were the first to introduce Western education to China. There was no specific idea of sowing seeds of revolution in this mighty empire; in fact, the missionaries were usually noted for their conservatism. Yet such seeds were sown—and they were sown in the schools. The woman in China then received her first modern education in mission institutions, and her education laid the foundation of her revolution and emancipation. This is true education, and its effects transcend the limits of the Christian community. Every school girl of today owes the Christian church a debt in this respect. For thousands of years the Chinese have been suspicious of the learned woman. "The lack of learning in a woman is in itself a virtue," was a widespread adage. There were, of course, famous women scholars throughout the ages, but rarely were they educated with a view to equipping them for life outside their home. Today practically all walks of life are open to, and accepted by, the woman: in business, in the factory, in government offices, and even in the military camp. Thus has education made her a new woman.

Christianity and Woman's Physique.—Modern Chinese girls are almost without exception taller than their mothers.

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This change took place within a generation. It is really a remarkable achievement. The major factor is, no doubt, their natural feet. A woman with bound feet is a cripple. She is deprived of all possibility of physical exercise or healthful enjoyment. Christianity does not envisage the woman as a mere toy for the man and is not afraid to tackle the problem of the bound feet. Christian girls were the first to be proud of natural feet instead of ashamed of them, and Christian boys were the first to marry them.

The strict segregation of men and women, and the abnormal development of feminine modesty precludes the woman from obtaining male assistance in midwifery cases. Christian families were the first to break through this convention. Now, most modern mothers will not hesitate to call in a Western-trained doctor when there is obstetrical necessity. Time was if a maiden should be accidentally touched by a man she had no choice but to marry him!

Christianity and Woman's Marital Status.—The most obvious effect of Christianity on the marital status of the Chinese woman is the doctrine of monogamy. In a community where male lineage is considered essential, polygamous marriage is the logical solution for female sterility. Chastity is ultimately exalted to be the prime, if not the exclusive, virtue in woman, with the understandable consequence of deprecating the remarriage of widows. By boldly doing away with ancestral worship Christianity dealt a death blow to the vital principle underlying the Chinese family. A Christian naturally feels the need of a mate and looks forward to fruit-

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fulness in progeny. But a male child is no longer a necessity, nor is a harem. Christianity has also removed the stigma on the marrying widow.

It should be mentioned in passing that the institution of polygamous marriage entails no dishonor on the multiple wives. In any attempt to estimate the position of woman in China this difference of marital conception must be borne in mind. While the church in China should not countenance bigamy, many leading Christians do not think that a man or woman should be refused baptism simply because of his or her having previously entered into a type of matrimony sanctioned by the best tradition of the country.

Christianity and Woman's Spiritual Life.—The most precious gift of Christianity to the Chinese woman is her emancipation from superstition and a creative conception of suffering and redemption. The woman is, perhaps, more susceptible to superstitious fears than the man. Certain it is the Chinese woman is weighed down by them from all the three *chias*. To see how a devoted mother is driven to extremity to propitiate them is sufficient to melt the toughest heart. It is so piteous, so futile, yet so very earnest. But Christianity has succeeded in ridding her of her fears.

Orthodox Confucianism teaches that man is by nature good. There is no original sin. Buddhism conceives sin to be innate, being carried over from a previous life, though not intrinsic in the nature, or the rather ultimate reality, of man. Suffering, in either school, is a form of punishment, and redemption rests in the last analysis on one's own merits. There

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is no creative interpretation of suffering parallel to that implied in the Cross; nor personal salvation, to that which is available in the Christ. The need of Christianity is evident.

FUTURE PROSPECT

Thus we see Christianity has restored to the Chinese woman something of her ancient lost status. It has preserved the best in all three *chiaos* and liberated her from their oppressive superstitions and conventionality. It has supplied the heartfelt need of spiritual reality of millenniums in the Chinese bosom. It has meant all these, not only to the church members but to the whole of the feminine sex, and it is going to mean more. The modern Chinese woman, in her eagerness for freedom and equality with man, has often mistaken her true position. She tries to be a replica of man. She does not yet realize that her dignity is not placed on a moral, therefore enduring, basis unless she claims and is accorded freedom and equality on her own rights as woman. It is plain that neither Communism, which can only discover the laborer in the woman, nor Fascism, which orders her back to the kitchen, is capable of fulfilling her expectation. But, with her cultural background, the Chinese woman is peculiarly fitted for God's grace in abundance.

IN CHOSEN

By Helen K. Kim

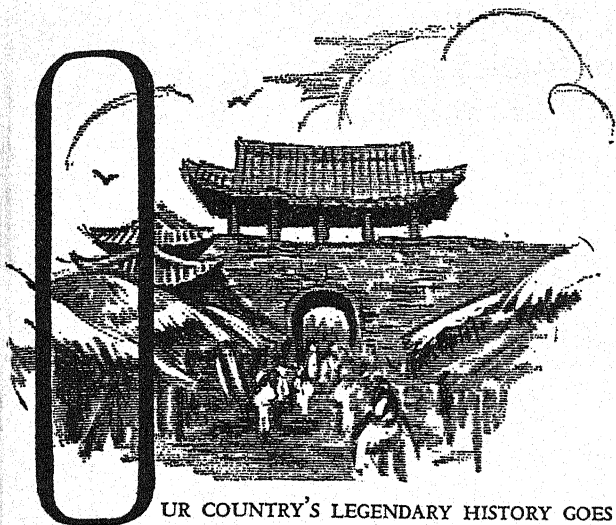
When I see the sky,
I think of the human mind,
Clear and cloudy,
Broad and narrow.

When I see the ocean,
I think of human life,
Up and down,
Stormy and calm.

When the winds blow,
I think of the trials of life;
Victory to the strong,
Failure to the weak.

When I see the stars,
I think of friendship,
Which shines to the road
Of true human understanding.

EVELYN KOH



OUR COUNTRY'S LEGENDARY HISTORY GOES BACK TO 2332 B.C. when Tangeon, the first ruler, came to his throne and called his kingdom *Chosen*, "The Land of the Morning Calm" (or "Morning Freshness"). From the Koryu Dynasty (A.D. 918-1392) came the name, *Korea*, meaning high, beautiful mountains and sparkling streams. At the time of the Annexation by Japan in 1910 the official name again became Chosen. These two names give the picture of this country whose history is so ancient, yet whose experience with Christianity is so new.

When the first Protestant missionaries came in 1884 popular education was a thing undreamed of, for learning was the privilege of a few. Confucianism dominated the home life from birth to death. The presence of the ancient and well-nigh universal belief in spirits which had persisted through the centuries was still indicated by devil-posts by the side of

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every road leading into every village. Malevolent spirits were believed to be everywhere, and these must be placated. There was no long-continued siege of Korean hearts before converts were won to Christ, for the land was ready for a rich Christian harvest. Today half a million Christians, meeting in large and small groups at five thousand places scattered over the country from south to north, are united in service to their Lord and their fellow-men.

WOMEN AND THE HOME

Swift changes, rapid developments, and lightning-like adjustments have been characteristic of the years since the first missionaries came. Customs have changed so swiftly that in port cities there has been a leap from the medieval to the modern age in one generation, though time-honored traditions may still be in force in certain inland areas. Christianity has not been entirely responsible for any of these changes, but, nevertheless, Christian ideals have played a great part in altering the conditions and status of Korean women.

A woman usually had no separate identity. When she was a girl she was known as "somebody's daughter"; when she was married she was "somebody's wife," and when she was fortunate enough to have a son, she was "somebody's mother."

Women used to be so rigidly secluded in the home that they rarely ventured outside of their own courtyards, and then only in closed chairs, with veiled faces, and accom-

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panied by a proper chaperon. The married woman's duties were summed up in "The Three Principles of Conduct" by Confucius: the treatment of parents, the rearing of a family, housekeeping. The first wife was the only one legally recognized. There were many justifiable causes for divorce, such as the failure to bear a son, theft, laziness, infidelity, lack of attention to the family ancestors. Concubinage was a common practice. Marriage arrangements were made by the parents or guardians with little or no regard for the desires or age of the boy or girl concerned. In too many cases the marriage was arranged in order to provide a cheap servant for the mother-in-law. The Christian standards of love, companionship, equality, lifelong fidelity, and the right to mingle with and partake in church life, have brought immeasurable relief and blessing to Korean women.

WOMEN AND EDUCATION

With the exception of some of the high class women, only women of ill repute were given any kind of an education, since they were expected to be bright and to entertain men. Few women were able to read and write. One of the permanent contributions of Christianity to Chosen will always be its leadership in education for women. One of the first items in the mission program for work among women was to teach them to read, with the result that illiterate classes soon became literate. Often women of sixty and seventy years of age learned to read. When the first missionaries came, the education of girls in day schools was unknown. Now it is a

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matter of course in mission, government, and private schools. Ewha College, the only women's college in the country, was founded by missionaries. It has trained hundreds of young women who have become leaders in every type of Christian work. Christian education has become an essential part of the program of the Korean church.

WOMEN AND THE PROFESSIONS

With Christianity also came the opportunity for a professional life. Christians were the first women teachers in Chosen. The same is true of doctors and nurses. One may say that such opportunities would have come anyway sooner or later, even if Christian agencies had not brought them. Yes, but that does not discredit the fact that the church was the pioneer in professional lines. Our old poetesses and authoresses published their works under their husband's or brother's names, for women could not be so bold as to allow their names to appear in public. In fact many of our aunts and great-aunts never had real names. Today women not only publish their own works, but go in and out of the editorial offices of the different dailies and periodicals. The idea and the example of a normal, professional career for women is definitely a gift of Christianity to the women of this country. Until this privilege was given to us, it was only the abnormal cases in which women did something other than domestic work of one form or another. For instance, the Buddhist nuns were young widows. Sorceresses were usually middle-aged women who expressed themselves in emotional

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seizures. There were some women peddlers in the cities who went from house to house with goods carried on their heads. The dancing girls made their living by entertaining men at feasts and festivals. None of these so-called occupations, however, can be called a profession, and nobody followed such work by preference. Women and girls of unfortunate circumstances were driven to support themselves in this way. So it is true that the idea of a normal and preferred career for women other than home-making was brought through Christianity.

Medical.—Wherever the Christian faith has gone, it has opened up new avenues of service through medicine. This has been equally true in Chosen. Infectious diseases, such as scarlet fever, diphtheria, typhus, typhoid, and cholera, were believed to be caused by evil spirits which had to be placated by sacrifices or exorcised. Cases of abnormal mental conditions were beaten, burned, or otherwise maltreated in an attempt to drive out the evil spirit. There were three hundred "safe" places in the body where needles could be stuck as a common mode of treatment for certain ailments. Similar preventive measures were used in cases of other diseases. Christian doctors and nurses brought the first modern medical methods to Chosen, the first ones being considered almost miracle workers.

Wherever these physicians went a training center was soon started in which Korean young men and women were prepared to carry on the work begun by the missionaries. Young women are entering the fields of medicine and nursing in

WOMEN AND THE WAY

increasing numbers. Many are going out into rural areas as public health doctors and nurses.

At the meeting of the International Council of Nurses held in Paris in 1933 the Korean Nurses' Association was admitted into membership as one part of the Nurses' Association of the Japanese Empire. The vice-president of the Korean division, Miss Chungai Lee, was a delegate at the last International Convention of Nurses in London in July, 1937. Such an honor is an indication of the merit of the Korean Nurses' Association, as well as a striking contrast to the position formerly held by women.

Social Welfare.—Korean women are assuming more and more responsibility for leadership in the field of social service. The Korean Y.W.C.A. is a large, active organization with a membership representing almost all of the country. Its program contains not only the usual city and student work, but rural and village work, including a folk school.

The Woman's Christian Temperance Union has about one hundred local societies with a total membership of over 4200. There is only one paid secretary, and the major program is carried by volunteer workers. Realizing the increasing need for education along this line these women are devoting their energies to developing a wider knowledge and a fuller understanding among students and national leaders.

In Fusan two devoted Korean Christian women are conducting a Traveller's Aid. They have won the respect and confidence of the police who speak most appreciatively of their work. They have been able to help a great many

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women and girls in distress because of ignorance or lack of correct preparations for their journey, returning some to their homes, directing others temporarily to safe lodgings, speeding many safely on their way. The hours for these two officers are extremely long and their work causes much strain. Dreadful things have happened in the past when no help was available, and more workers are still needed along this line.

The problem of the unmarried mothers is becoming very great. Such women are absolutely unwanted. Relatives and friends shun them and there is no place for them to go. In Seoul this problem is being met by the Home-for-Girls-in-Need. The average period of residence is one year, although some girls may leave earlier or later if they have become sufficiently strong morally and physically to meet the prevailing conditions. They may go to positions procured for them by the Home, return to parents or guardians or to the one who sponsored their entry into the Home. After leaving the Home the friendly contacts are continued, so that these unfortunates may continue to feel that there are real friends always ready to help them. Only in Christ and Christians can they find such help.

The Vocational Farm School in Tongnai is the only institution in the entire country which provides protection and training for girls and women who are in dire need. There is only one qualification for entrance—complete destitution. There is a wide range of applicants—orphans, widows, cast-out wives, divorcees, girls fleeing from immoral lives and those in imminent danger of being sold into such a life. The

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greatest number in the school are in the last class. Several were rescued after their sale had actually been made, in two cases for such a trifling sum as thirty yen! Most of these girls come from non-Christian homes, and in this school make their first contact with Christianity. The school assumes the full burden of their support—food, clothing, bedding, incidentals. Almost all are suffering from undernourishment or ill-treatment; in some cases expensive medical care is needed; in every case careful medical attention is given. The school provides courses in various types of farming, knitting, dressmaking, needlework, preparation and weaving of wool, and other handicrafts. The school can only help a mere handful of the many hundreds of girls who are being sold every year because of economic distress or the selfish greed of unworthy guardians, but it is bringing the Kingdom of God into the lives of a few who may in turn change the lives of other needy girls.

Cooperative Consumers Societies and Cooperative Credit Societies are being developed under the leadership of an enthusiastic young woman who is typical of the younger Korean Christians. She is working among village women, aided by volunteer workers. She gathers a group of twenty to forty women under the trees when it is warm, or in a large house when it is cold. Her program is adapted to their needs—recreation, hygiene, sanitation, first aid, child care, budgeting, dyeing, sewing, cooking; instruction in the raising of silkworms, pigs, chickens, rabbits, and cows; reading and writing. Each meeting closes with a simple but effective

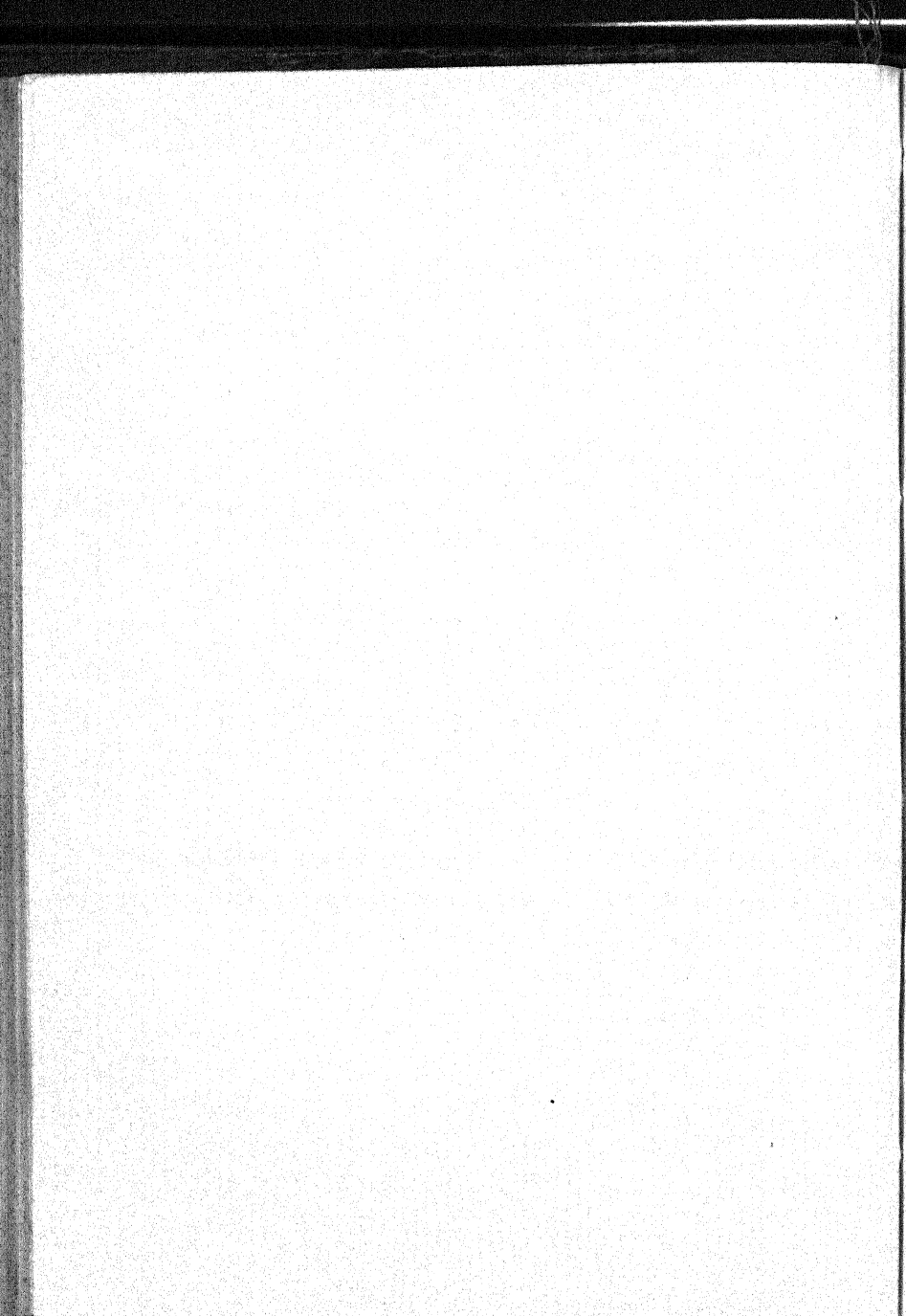
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worship service, including at least a Bible story and prayer.

Large numbers of Korean girls today are employed in buses, street cars, cafés, and factories. Christian women are increasingly concerned with the needs and problems of these girls, and are trying to meet the formerly unheard-of situations of this new day.

Religious.—Korean women are also coming to the fore in the field of spiritual leadership. Their Bible institutes are very large. They are active in church, Sunday school, evangelistic and rural work. The Korean church has sent out its own foreign missionaries for the past few years. Among these is the first Korean woman to be sent to a foreign land, Kim Ssi Ho Sun, who has been serving in Shantung Province, China, until the war conditions made it necessary for her to return to her home. Bible women carry the Christian message to many areas which would not otherwise be reached.

With the coming of Christianity a new heaven and a new earth were actually opened for the women of my country. They welcomed this new world with all its intellectual, social, and spiritual meaning. The young and the old, the wise and the simple, are working together in this new world which they have found. Consciously through their missionary enterprises and unconsciously through their radiant lives, they are spreading this good news at home and abroad. The process is going on and will go on forever, for Christ lives and God is.



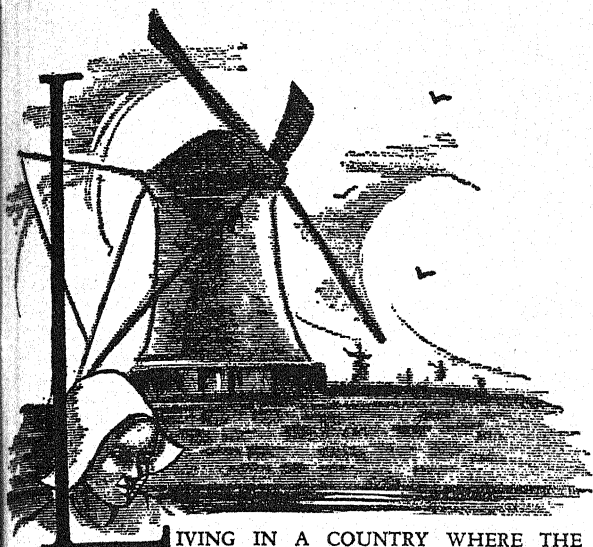
IN EUROPE

By Baroness W. E. van Boetzelaer van
Asperen en Dubbeldam

A mighty fortress is our God,
A bulwark never failing;
Our helper he amid the flood
Of mortal ills prevailing:
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is he!
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

MARTIN LUTHER



LIVING IN A COUNTRY WHERE THE GOSPEL WAS first preached more than a thousand years ago, it is no easy task to realize what we owe to Christianity, because we cannot possibly know how things would have developed if our cultural heritage, our traditions and customs had not been so deeply and continuously moulded by it. The case is somewhat the same as with children who were born in a Christian family and cannot remember when they heard the Bible stories for the first time or when they learned their first hymn. The invaluable privilege of these circumstances is often not realized. We are even sometimes jealous of those who come in contact with the gospel later in life and who may then receive a completely new and fresh impression of its meaning and demands. We are apt to forget that nothing can ever make up for what we missed in our childhood, especially in the domain of religious impressions and influences.

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In the same way a church that has been planted during many centuries in a country has accumulated treasures by which each new generation may be the richer. But there are also grave dangers in this situation. As Dr. Kraemer so clearly and forcibly points out in his recent book *The Christian Message in a Non-Christian World*,¹ churches as well as individuals are constantly in need of purifying their faith and of renewing their strength by the living contact with Christ our Lord, by placing themselves again and again under the judgment of what he calls the realism of the Bible. Therefore a question such as we have to answer in this book forces us to reflect on two aspects it calls up, namely where we were and where we are.

HISTORICAL CHRISTIANITY

It is not possible to give a historical sketch of what Christianity has meant to the women of the Netherlands across so many centuries. As to the other countries of Europe, they have a story of their own. Though being so much smaller than the United States of North America with their one country and one people, with a common language, and where the different groups of the population are all taken up in the stream of life of this young and virile nation, Europe is a compilation of many countries with many languages and completely different historical and cultural backgrounds. Our conception of frontiers and distances is therefore quite

¹ Hendrik Kraemer, *The Christian Message in a Non-Christian World* (New York, Harper and Brothers, 1938).

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another than is the case with people who are accustomed to think of their country in larger dimensions, as the Chinese or the Indians may do. Especially is this the case with the Netherlands, where one can get across the borders in any direction within a few hours.

The most intimate contacts which we have had in the course of history with the Protestants of other countries date from the time of the Reformation in the sixteenth century when many of the persecuted Huguenots from France fled to the Netherlands and were hospitably received there. They greatly influenced Dutch Protestantism, and, generally speaking, we feel more akin to the French and Swiss Calvinistic Protestants than to the Lutherans of Germany and the northern countries, though racially we belong to the latter. It is only in recent times, with the quickly increasing means of communication and the development of international relations, that we have in a certain sense discovered other nations, and it means an immense enrichment of our life and knowledge to meet and to work together with women from countries we knew so little about up till now.

We can hardly overestimate the significance and influence of Christianity on the continent of Europe during the long centuries before the Reformation, but we must concentrate our attention on more recent developments.

CHANGING CONCEPTS OF WOMEN'S POSITION

Considering the position of women up till the middle of the nineteenth century, the difference with the present is

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very great indeed. The thought that a woman could do something else than marry or serve her family in some way or other did not occur to anyone. The struggle for her emancipation has been long and sometimes fierce. In Holland the Christian women have certainly not been among its pioneers, though there may be some exceptions. For generations the idea has prevailed that the restrictions on women's public activity were clearly expounded in the Bible, and this religious background explains the tenacity of the attitude to a more liberal conception of her place in life. But "*les idées marchent*" (ideas are on the move).

There certainly were unjust laws, and the slow and patient work to alter and renew our legislation in this field is not yet accomplished. Christianity has so deeply permeated the whole cultural and social life of our country that it is not easy to trace the origin of many of its best institutions in the domains of educational, scientific, medical, or social work. Life has become more and more secularized and we hardly ever think of the principles that moved our fathers to care for the sick and the poor and to seek ever better ways for the education of their children. It is the same with the position, the so-called rights, of women. Though it is not possible to attribute to Christianity all the developments in this vast field of human achievement, there certainly are fundamental principles at the root of this movement which are thoroughly Christian.

Women have the franchise now. All schools and universities are open to girls as well as most professions. But I some-

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times doubt whether their real influence is so much greater than before these so ardently desired privileges became theirs. Of course it does mean progress, but I am not sure we owe it directly to Christianity. Besides, it is not by doing the same work as men have done exclusively up till now (though a number of professions become more effective when some women are added to their workers), neither is it by imitating men's habits or by wearing their clothes, that women will better attain to the status for which God created them.

It was a long time ago that women in our country were really subordinate to men. There certainly is a Christian conscience in men as well as in women that slowly develops and teaches us ever better to understand the implications of the gospel. By this both men and women profit. For it is never a loss to man if, by the *right* development of women's position, his own seems to become weaker. If his pride and his feeling of superiority, which mar so many characters, are recognized as wrong, this means a real gain to himself. If on the other hand these thoroughly un-Christian attitudes are adopted by the women as a result of their newly acquired liberty, this proves once more how quickly we are apt to convert a privilege, even a God-given privilege, into an occasion for sin.

The deepest meaning of Christianity to the women of my country is no other than it is to women everywhere, and it is the same as to men in general. For all have sinned and fallen short of the glory of God. And our common need is the need of a Savior. In any country where the Christian Church has been planted across all the centuries of its ex-

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istence, the gospel of Jesus Christ has proved its regenerating power and has given to countless women the strength, the perseverance, the joy and the consolation they needed in the struggle of life in the midst of the manifold difficulties and tribulations that often make women's lot so much harder and more painful than men's.

If on the one hand by the cultural and social developments of the last hundred years many elements have contributed to enrich woman's life and to lighten her burdens, on the other hand this has immensely increased her responsibilities, and here it sometimes seems that she has not yet found the right equilibrium. There has been a kind of drunkenness or intoxication in her newly acquired liberty, which has been the cause of a wrong conception of her primary destination and task. As long as children will persist in coming into the world in the way they have done up till now, they will need the loving, patient and wise training of their mother and this for quite a number of years. Circumstances may force a mother to entrust others with this task but such an arrangement will ever be deplorable and unnatural. Whatever help a mother may be able or willing to secure in order to lighten her own task must be left to the individual to decide, but hers is the first obligation. To make a good home for husband and children is the greatest service any woman can render to her country. To consider this of secondary importance is completely wrong, and to oppose work in the home with work in God's Kingdom, as is often done, is equally wrong. One can oppose home work to public work, though

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both offer the opportunity of doing God's will. But the quiet, faithful, daily work in the home is as surely a God-given task as any activity for the Kingdom of God outside it.

PRESENT OPPORTUNITIES AND PROBLEMS

The unmarried woman has far better chances in life now than she had a few generations ago. On the whole this is the same in all the European countries. It is no more an inescapable fate for a number of women to wait vainly for a husband who never appears, filling their time with futile occupations. However hard it may be for many a woman not to have a home of her own, she has nowadays opportunities for service which former generations did not dream of. And yet, in this country as everywhere else, many women, both married and unmarried, compelled by the love of Christ, have found ways to use their faculties and pour out their lives in the service of God and men, without thinking of emancipation or rights. We must, however, beware of judging the value of a tradition or a situation by the fact that some outstanding personalities have been able to overcome its handicaps and its injustice. We must honestly face the wrong it does to those who cannot help themselves.

Home life has ever been on a very high plane in the Netherlands. The fear of endangering this precious heritage of many generations has doubtless been one of the causes why woman's emancipation was not more readily understood and accepted. Since the World War it has been unmistakably weakened by reasons that are universally known: the

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ever quicker pace of modern life, the unbroken contact by telephone and radio, with the outer world intruding on the intimacy of the home, the all too easy way one can execute hastily made plans, and last but not least the altered mentality of both the parents and the children. We must not forget that many parents too are not what their fathers and mothers were. The hankering after pleasure has become a malady in old and young and if there is one thing the Christian woman has to deal with everywhere, it is this feature of modern life. Of course, this does not mean that a certain quantity of leisure and pleasure should not come within the reach of as many people as possible; but the present attitude in connection with these things is mistaken, especially as the word pleasure is almost invariably connected with public places.

There must be, then, a return to the home in the highest interests of the children, both the younger and the older ones. We must discover how the good things of modern life can fit in with the best values of the older conceptions and not take the haughty attitude as if we had only now discovered how to live well. Thousands and thousands of the very best among our people have grown up in old-fashioned homes, where the mother had time for her children. The pace of modern life is ruinous to the formation of character. The Christian woman of the future will have to re-examine her attitude towards the home. Certainly, here are dangers too. Many a Dutch woman may well think of the words of Jesus: "Martha, Martha, thou art anxious and troubled

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about many things: but one thing is needful." ¹ Martha only did what any hostess would do in her time as well as in the present. In the midst of the many pressing duties every mother knows, her heart may yet ever be conscious of the presence of the Master and burn with a steady flame for him who claims our supreme loyalty. Then we will find time and opportunity for larger service too, especially when the years pass and the children go to school and grow up. Though there may be a period in life when we must give ourselves completely to our home duties, we must not lose all contact with the larger interests which influence our children's future and will claim their loyalty. Then we shall not feel bereft and lonely when they have left home and have begun life for themselves. Our unmarried daughters have many opportunities for satisfaction and happiness in a task former generations did not allot to a woman.

As far as these developments are in harmony with God's plan when he created woman as a helpmate to man (which certainly has a far more comprehensive meaning than that she should be a wife and mother), we may unhesitatingly say that we owe them to Christ, and though we, women of the Netherlands, are never quick in accepting new views or adopting other habits, we may be confident that many amongst us are earnestly willing to listen to what God will teach us in this domain. We are never past learning. Man in every period of history needs both the recognition of the ever enduring need of humanity for which God has provided

¹ *Luke* 10:41.

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when he gave his only begotten Son for the salvation of a lost world, and the willingness to listen to what God has to say to each generation.

RELIGION AND EDUCATION

There are two reasons why the home life is so greatly treasured in the Netherlands. First, the family always had a high status in Germanic lands. The second reason is that we find in the Bible, and especially in the Old Testament, many texts which clearly show what God expects parents to do for their children in the realm of religious education. Again and again the responsibility of the parents is stressed as well as the demands on the part of the children. The Bible has been the most formative power in the history of our nation. It was read and loved in almost every home. Our fathers really knew the Bible. And where they especially were struck with this feature that lays on the parents the full responsibility for the education of their children, it is only natural that they considered the school also as their own field of influence. Parents have a right to decide what kind of instruction their children shall have, especially when they are still young.

During centuries the Bible was used in the governmental schools, not only for devotional ends but it was taught to the children. When times changed and the rationalistic spirit prevailed more and more, the government schools were mostly secularized and a cry of indignation was heard across the country. Christian parents felt that an inalienable right

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was taken away from them. The law by which the Bible was taken away from the schools was passed in 1878. Immediately, up and down the country organizations sprang up for private "Christian" schools, in order to meet a real need of thousands and thousands of families among the simple people who were voiceless and could not help themselves. What the people who promoted these schools had to suffer from the so-called "enlightened" forces is a story full of heroic, Christian devotion and heavy sacrifice. The mothers of the nation have had their full share in this long struggle, for the fact of having been educated at such a Christian school was in some parts of the country and for a long time a handicap for life. For years and years in Parliament the solitary champions for the Christian school have demonstrated the injustice done to a large part of the population by depriving it of the opportunity of giving their children the kind of instruction they judged necessary for them. By and by the government granted some subsidies to these private schools that required heavy financial sacrifices from their adherents, amongst whom were only a few rich people. After many years the right of the private schools was officially recognized by the educational authorities, and now all schools that are up to government standards are equally supported.

At the present time about one third of the total number of schools are still governmental "neutral" schools, in which religion is completely absent from the curriculum. Voices are raised, however, demanding that educators come back to

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the use of the Bible, as two generations of a considerable part of the population have grown up without any knowledge of it. Besides, many have discovered that in the field of religion neutrality is an illusion. The above is an example of how one may deal with the revolutionary and rationalistic principle as if education were not a primary concern of the parents. This is an un-biblical idea. We have all reasons to thank God that he gave our country at that crucial hour the men and the women it needed to meet the menacing danger of the complete secularization of the school. For God, in his never-failing love and concern for his lost children, gives to every period the men and the women needed to meet its special needs.

WOMEN'S CONTRIBUTION—PAST AND PRESENT

All through history the Netherlands, as well as the other European countries, have been rich in women who may be considered as a gift of God to their generation and sometimes to the world. This is the case both before and after women's emancipation. Often in the teeth of seemingly insurmountable difficulties, misunderstood by their contemporaries, opposed by men who judged their activities beyond their strength, and by women who considered them unwomanly, they have achieved great things for God and for humanity. In this way the sick, the poor, the children, the prisoners, the lost, have had their champions, and many a Christian work has had its origin in the faithful, courageous, and devoted service of a woman who has poured out her

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life to alleviate the world's suffering, in the homeland or on the mission field.

But who can measure the volume of faith, hope and love, of courage, perseverance and joy, that find their origin in the gospel that has been proclaimed in our European countries for more than a thousand years, that has been manifested in the lives of countless women, generation after generation? God alone knows the real answer to the question of our book. For after all, publicity is mostly dependent on circumstances which we may call accidental. It is not necessarily a sign of superiority if a woman comes before the public eye. In the intimacy of the home, in the different tasks we may still call specifically feminine, as the care of children and of the sick, the work among girls and women in its many ramifications, there are opportunities of manifesting the love of Christ which may perhaps never be noticed but by the few who were blessed by it. Here we may well remember the words of Jesus: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."¹ What we do for him has real worth. The question whether it is seen by man has no importance whatever. Ambition and vanity have no room in a genuine Christian character. And where is the woman who is quite free from them? On the other hand, if an opportunity for larger service is shirked through a certain fear of being accused of these faults, we make a grave mistake too. This is what some women in our country are apt to do. We must be attentive to the Inner

¹ *Matthew* 25:40.

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Voice that may call us to do things we naturally shrink from doing on account of our strong traditions. The deliverance from this fear is what the Christian woman here has to pray for.

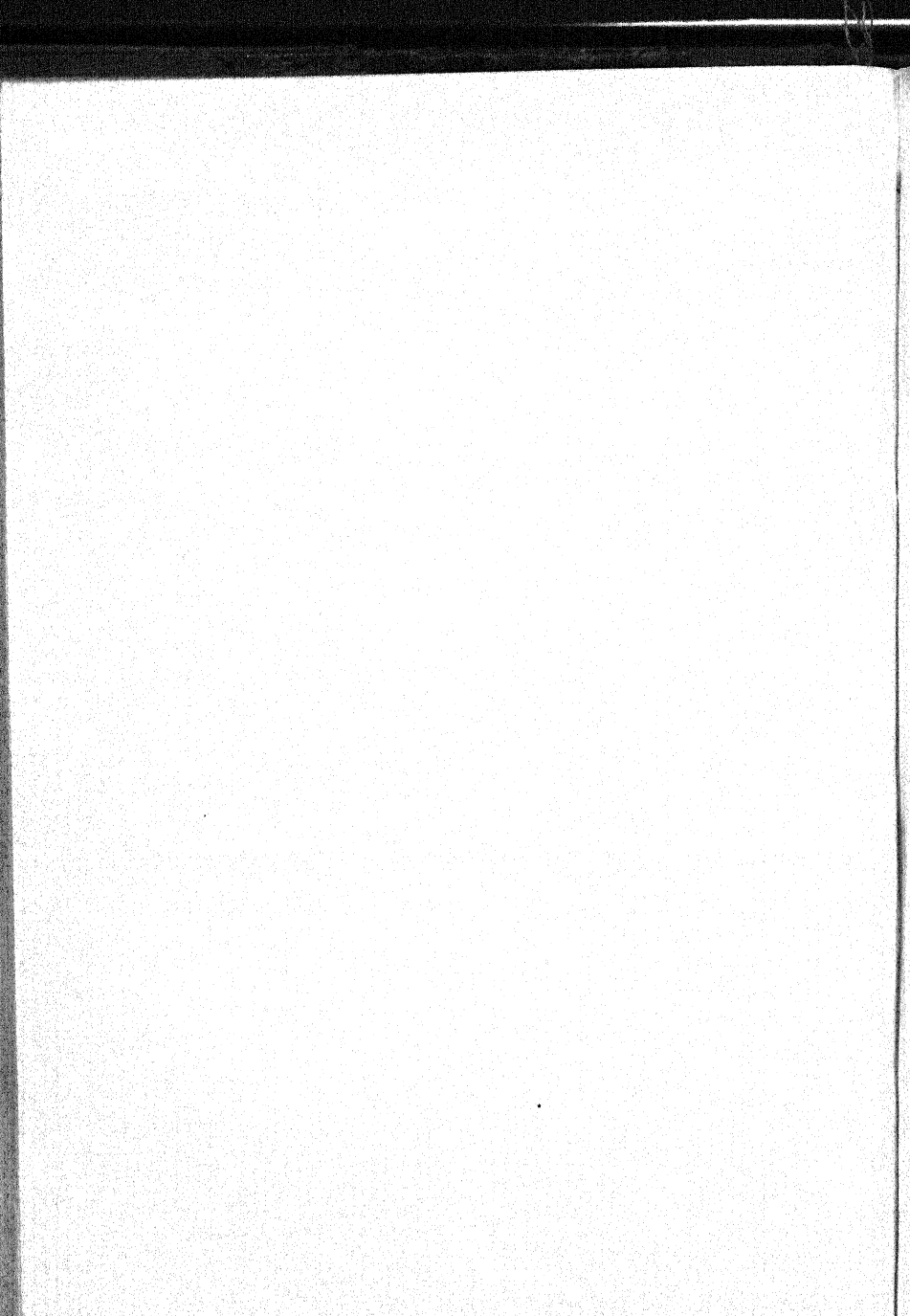
We are on the move, together with the women of many nations. We need the contact with our sisters of East and West, to enlarge our view, to clarify our vision, and to teach us how to make available to the common weal the special contribution we owe to the world by realizing the gifts and treasures God has entrusted us with, not to keep them for ourselves, but to make them fruitful for the world. This is the task that lies before us.

In reading the above someone may think that, because of the long distance that separates us from the time Christianity had not yet penetrated into these lands, we have forgotten what it brought us. No wonder that women who, through the work of Christian missions, have been delivered from age-long customs that caused them untold sufferings, consider these blessings as fruits of the gospel. I want to stress what I said before. St. Paul says, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come."¹ Christianity certainly has to influence the whole of life. But we must not lose sight of the fact that there is an evolution in human cultural and social life that is not the same thing as the revolution Christianity causes in the world and in the life of individuals. If this revolution has been experienced together with the deliverance

¹ *1 Timothy* 4:8.

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from the powers and fears that dominated life in the past, there comes a readiness to let go the old fetters and to adopt new customs. Christianity is at the root of this change. But if we only profit from these temporal blessings it brings to the world, we miss the heart of the gospel. In the old Christian countries new habits are continually being formed which have anything but a Christian origin. We shall never be free from the strife against sin in our own hearts and in the world around us. But Christianity means that Christ has overcome the world. This is the final answer to the question of our book. In his victory over sin and death lies our hope, for ourselves, for our nation, and for the world.



IN GREAT BRITAIN

By Una M. Saunders

And did those feet in ancient time
Walk upon England's mountain green?
And was the holy Lamb of God
On England's pleasant pastures seen?

And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

WILLIAM BLAKE



LONG AGO THERE CAME INTO GREAT BRITAIN THE liberating force of Christianity in various successive phases: a very early planting of the faith of which we have little clear history, followed in the North by St. Columba and the Irish Mission, and in the South by St. Augustine and the Italian Mission. Our women therefore have had many centuries in which gradually to gain the varied benefits of the Christian conception of womanhood.

Ever since those early times both England and Scotland have handed down the names of noted women whose devotion to Christ and the church made a mark on history. In Canterbury memories crowd on us of Queen Bertha in A.D. 597, welcoming St. Augustine and his band of missionaries, and the consequent conversion and baptism of the King, Ethelbert. In Edinburgh Castle there still stands the tiny chapel where St. Margaret (the English princess married to

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a Scottish king) daily prayed for her people. A visit to those historic churches, where prayer and worship were constantly made, helps us to realize the source of the dedication of British womanhood to Christ's service.

Of such women there has been a constant stream. Often in early centuries they were the possessors of greater scholarship than their husbands boasted; Queen Margaret was such a woman. Some showed great powers of leadership and administration; such was the Abbess Hilda of Whitby. Others were known to succeeding generations for their sanctity; Mother Julian of Norwich was among those. In Reformation times the names of women such as Margaret Roper, daughter of Sir Thomas More, and Lady Jane Grey remind us of a beauty of learning and of Christian life which was well blended.

While these names may stand out as examples, every family that can trace back its history has its glory of Christian women, wives and mothers, whose faithfulness in worship and beauty in domestic life built up the England we have known and loved, and the standards we have inherited; but the variations in those standards during these centuries have been very great.

Side by side with these home-makers were the succeeding generations of women dedicated to a life of celibacy, living in the many convents that existed till the Reformation, and that in the last century have been revived, both under the Anglican and the Roman Church. Whether we are critics of conventual life or not, there is no doubt that the cause of

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learning, the beauty of the arts, especially of embroidery, the care of the poor and sick, would have been terribly neglected during those earlier troublous times had not such havens been provided. Here all these activities and yet more the continual adoration of God could be carried on by those not called to found homes of their own.

In the later centuries, as we shall describe further on, unmarried Christian women have found ample scope for many talents and for their longing to help forward the Kingdom of God both in definite church work, in deaconess houses, in medical service, in education, in hospital nursing, and also in many other forms of professional life, working "in the world" rather than withdrawing from it.

"CHRISTIAN" ENGLAND?

While this succession of outstanding leaders still exists, with its greater background of the little known and humble "saints of God," it would give no true idea of the way in which Christianity affects the women of our country were we to ignore those aspects of modern British life which challenge the use of the term "Christian" England, for both the more superficial visitor to our shores and the real student of our spiritual resources are saddened by tokens of a paganism which nullify that title.

Whether it be that our standards of Christianity have risen and we criticize where once we might have accepted, or whether Christian worship and ethic do not permeate this nation as much as of old, it is difficult to determine. But

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quite apart from actual attendance at church (however true or untrue a standard by which to judge), there has grown up a mass of people no longer instructed in the elements of the Faith; headmistresses lament their pupils' ignorance of the Bible, which makes religious teaching so difficult to give; we see among the many disquieting symptoms a love of luxury which is not confined to any one class, an indulgence in various forms of gambling, a looseness as to the sanctity of married life, and an ignoring of any other world than this.

Even those women who "profess and call themselves Christian" are often deeply distressed by their own sense of a spiritual life too nearly equated with the ordinary standards of living, and in many cases the distinctions between Christian and non-Christian are hard to trace.

Perhaps the lack of persecution in this country has somewhat loosened the fibre of its Christian women, though the great offering of lives to the enterprise of missions all over the world has kept alive the spirit of true devotion and sacrifice. The day may well be coming when the choices to be made will call once again for whole-hearted sacrificial Christianity, and for a "witness" which shall be powerful in its appeal.

While it seemed necessary frankly to disclaim the title "Christian" England, yet it is equally true that centuries of living under the leadership of a Christian church, of having a state seeking to maintain something of a Christian civilization, have created a great tradition which profoundly

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affects every department of life. In this it is almost impossible to differentiate between the men and women, for one of the effects of the long continuance of Christian teaching and practice has been that in great parts of life men and women have alike been set free, have together worked for those less privileged, have thought and taught side by side, have built up Christian homes with a beauty of balanced leadership which has been the glad heritage of their children and has often inspired them to choose the service of Christ in their turn.

One of the difficulties of estimating how much of real religion is being lost to this nation through the partial discontinuance of church attendance and Sunday observance, and the lack of grounding in the Bible, lies in the very thoroughness of the effect of the implanted Christian ethic in thousands of homes, for that influence still holds good in many cases where the same study and profession of religion has ceased to be the rule. How long will this last, unless the basis is renewed? Are there any adjuncts in the field of education which may give us encouragement?

WOMEN AND SECULAR EDUCATION

The tradition of Christianity in English education has been strong. Leaving out of account all but the last century, the leading secondary schools for girls (till recently often of a private or semi-private character) have had some outstanding Christian headmistresses, such as Miss Beale of Cheltenham. A large proportion of the women's colleges which arose

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in the past century have had as their principals women of religious conviction, however varied in their form of expression.

Those of us whose work in the Student Christian Movement, or in missionary service, has led us to visit these schools and colleges have had a remarkable welcome in any attempts to strengthen the religious influences there, whether they arose from student initiative or were due to academic leadership. There has always indeed been plenty of freedom of thought in these colleges; many have questioned and some have cast off Christianity or that form of it associated with the church they have known; and yet in spite of this the higher schools and colleges have sent out a splendid succession of Christian women into many departments of work and life. The relation between universities and the mission field has been a notable fact of British life, for there has never been that chasm between higher education and the Christian faith, so lamentable in some parts of Continental Europe.

No less in primary education does England owe much to the leadership of a yet greater number of women, many of them of real Christian conviction. It is essential, however, to remember that the proportion of elementary education actually under religious auspices has changed immensely within the lifetime of us older people. Up to the middle of the nineteenth century a great part of the girls receiving education obtained it in Church of England schools. Now, with the vast increase of free primary government education, those

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schools are merely one small part of the system. Fortunately this does not mean that all Christian teaching is omitted from the curriculum of the majority of schools, but in most schools it must be of a non-sectarian type, and it may be no more than a reading of scripture without comment, a proceeding which only too often proves of little value to young children.

Christianity is not, of course, forced on any pupils, and exemption from attendance at religious teaching can always be claimed, yet in Great Britain we believe it may truly be said that the basic assumption of the more thoughtful of our people is that no education can be fully complete which omits the knowledge of the faith which Christ gave to the world, and that liberty of mind is not gained by excluding the chance to study that revelation of the Spirit.

What then of the teachers through whose hands pass such thousands of children? It may be the fact that fewer women are now willing to give religious instruction than perhaps forty years ago, but this is partly due to a deepened sense of the difficulties of the faith, partly to the raised standard for teaching any subject, and the consequent fear of giving inadequate Christian teaching. To help such teachers a number of "agreed syllabuses" of religious instruction have been drawn up in certain areas by the Anglican and Free Church bodies together, and these are used in many elementary schools. It is also significant of the desire of many women to prepare themselves for this responsibility that in the numerous government training colleges for women,

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though religious teaching is a voluntary subject, so many choose to take it for the sake of their pupils.

Before leaving the question of the younger children of this country, we may gladly remind ourselves of another help—that the churches of all kinds have for many years carried on a system of Sunday schools, in which women have been the principal givers of devoted service. To raise the standard of that teaching several institutes and colleges have been opened and summer schools are held.

WOMEN AND LEISURE-TIME EDUCATION

Besides direct education, Great Britain has for long been the home of experiments in types of indirect education, whether for adolescents or seniors. London and all large cities owe much to groups of voluntary workers forming settlements, living amongst the very poor, carrying on clubs and classes, visiting homes, making friends in the neighborhood. Although not all the women's settlements are founded on a distinctly Christian basis, the settlement idea sprang directly from Christian impulse, and in many of them a quiet life of prayer, with services led by laywomen, is carried on, which deepens all the influence of the settlement.

An immense increase has also come of girls' clubs, Girl Guides, and other such opportunities both for recreation and education, and yet more for character training. To a large extent it is avowedly Christian influence which is brought to bear on girls and women through these types of work.

Some forty years ago there was initiated by a group of

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university women the widespread camp movement, which not only reaches a great number of less-privileged girls, but also, every year, hundreds of girls from secondary schools, who spend part of their summer holiday by the sea or in the country, under women officers drawn from the universities. While outdoor life and sport occupy most of the day, there are also group meetings for Bible study and discussion, and each day begins and ends with corporate worship. Perhaps these camps are as helpful for training the young university leaders as for the "campers" themselves.

Though gradually there may be said to have emerged from the varied types of work already mentioned a profession for Christian social workers and that a profession demanding training, yet much more does it draw our attention to an outstanding trait of British life—the large amount of purely volunteer service offered to the community by Christian women, little known to fame, but beloved by many who have found their lives enriched through contact with them.

The distinction between paid and unpaid workers has fortunately not been drawn sharply in this country, though perhaps economic conditions are making it increasingly necessary for women to seek professional and salaried status in work of a religious nature.

WOMEN AND INDUSTRY

In modern England vast numbers of women and girls pass each year into industry of every kind. They work not

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only in mills and textile factories, which have always employed women, but in an increasing number of industries certain processes are entrusted to them.

As is well known, in the early part of the last century when first such factory and mill labor became general, it seemed as if Christian standards were forgotten, or perhaps rather that employers were unawakened in conscience as to the relevance of their Christian faith to the conditions under which they used the labor of men and women to amass wealth for themselves. Not long however did that obtuseness last unchallenged. Besides the great labors of men of religious conviction such as Lord Shaftesbury, women also made their voices heard in protest; some in literary form, such as the novels of Mrs. Gaskell and the poetry of Mrs. Browning. More far-reaching were the patient investigations of courageous men and women which finally helped to rouse public opinion and prepare the way for that series of factory laws which began to safeguard women and children and which also benefited men.

Inspired by Christian motives, the powerful Trade Union Movement spread to women, and valiant pioneer work was done by such people as Margaret Ethel Gladstone (later Mrs. Ramsay MacDonald). It has been developed by Margaret Bondfield and others. The Co-operative Movement also, in which women have played an important part, had many links with Christian leadership, especially in the Free Churches, but this touches the realm of commerce and not only that of industry.

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WOMEN AND SOCIAL PROBLEMS

The field of social service where women, moved by the Spirit of God, made a great contribution was much wider than merely industrial life. The nursing profession practically came into being because Florence Nightingale listened to the voice of God, speaking through the pain of men tortured with war. The whole world has benefited by the faith and devotion of Elizabeth Fry, as she entered prisons, changed the lives of women prisoners, and then opened the eyes of an ignorant public to the conditions then prevailing in the prisons of the land.

The same spiritual initiative later sent Octavia Hill into the task of rent collecting, with its unrealized possibilities of friendship and help for those living in slum conditions.

Today the very existence of that section of the League of Nations which aims at the suppression of "Traffic in Women and Children" may be said to be due to the courageous Christian work of Josephine Butler, many decades ago, as she made her own the cause of the prostitute, and in face of persecution in many lands obliged the church to reconsider its attitude toward the "social evil."

A study of the lives of most of these women shows that they were continual students of the Bible, drawing from it the daily inspiration which forbade discouragement and worked miracles.

A tremendous force of Christian energy still finds its outlet through women who fight for penal reform, for a higher

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and more equal moral standard, for the protection of children, for better conditions of employment, or for greater security of livelihood for the mass of our people. And these crusades are founded on real study and research with a Christian dynamic behind it.

In Great Britain we can never be sufficiently thankful that a Christian Social Movement early developed, so that the advocacy of better conditions was not left in the hands of a purely political and non-religious party; also that women have taken their share with men both in the public and private work of social amelioration. In this country with its freedom of expression for varying views, Christian women are to be found in the extreme right and the extreme left wing groups as well as in the center, trying to work out the new social order which shall be more consonant with the basic ideals of the Kingdom of God.

Voices may sometimes be vehemently raised, plans hotly debated, but those who are most deeply imbued with Christ's spirit of love, and are founding their lives on prayer and service, are working steadily towards a goal as yet dimly seen, but sure to come, for its foundations are laid in the Unseen.

WOMEN AND POLITICS

No consideration of the effect of Christianity on women in England can leave out of account their immense interest and activity in relation to peace and the conduct of public affairs. The word "politics" has never had the sinister meaning that some countries attach to it, and many Christian

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women have in the last decades taken active part in municipal or national government, lately culminating in their service as members of Parliament. While not all such members of Parliament would probably inscribe themselves as members of churches, quite a large proportion have been women of Christian conviction, and some have borne public witness to their faith.

The very fight for women's suffrage, which prefaced this position of influence, was not waged only by those to whom feminism was the great motive force; large numbers of its advocates were women who believed firmly that in God's creation of male and female lay a purpose of co-ordination without which no work would be as perfect as it should be; and that justice and good government would more probably be secured when women, with their unique understanding of many aspects of life, shared in the decisions to be made for the well-being of the nation.

WOMEN AND THE CHURCH

Today that same conviction keeps alive in the minds of a relatively small number of women in all the churches the question of whether the church itself can fully meet the needs of the human race until it recognizes that men and women alike, though in varied ways, can have a vocation for the expression of the Divine, and that the recognition of this should lead to the possibility of the ordination of women.

In some of the Free Churches of Great Britain women

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are now ordained to the ministry; others admit women only to certain ministerial offices as elders or deacons. In the Church of England in this century much more stress has been laid on ordination to the deaconess order, and there have been some rather unsatisfactory attempts to make of this a new fourth order after bishops, priests, and deacons. Of late years more women have taken theological degrees, and while at present they largely find an outlet in religious teaching, it is the hope of some that the day will come which may give them the opportunity of serving their church in parochial work as part of the fully ordained ministry.

Among the many steps which led up to this desire have been the opportunities now given for forty years in the Student Christian Movement where men and women alike share in leadership and in conducting services of prayer. The influence also of the Friends (Quakers) with their absolute equality of the sexes in a spiritual ministry has affected the position of Christian women. Perhaps above all has been the widespread missionary work which has often demanded from women services and responsibilities which do not fall to the share of their sisters in the home lands. These facts are stimulating much thought on the subject of the limitations still imposed on women as far as church life is concerned, and whether these are truly in the best interests of the church when the whole cause of Christ is imperilled today.

Outside of the ministry of the Church of England there are women whose names are perhaps as well known in other countries as in England itself. The Salvation Army has

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brought us Evangeline Booth, besides others of an older generation now passed away. The name of Maude Royden is known very widely and in varied fields of Christian witness and of work for peace. Evelyn Underhill has a far-reaching influence through her books on mysticism and other religious subjects, and her leadership of retreats. The churches do not lack a band of vivid and creative personalities who, in other spheres than the ministry, in fields of religious education, of evangelism, of missionary advocacy, are making a real contribution to Christian life.

It is impossible to pass from consideration of this subject with so summary a mention of the notable share women have taken in the missionary labors of the church. Not only do we think of the continual support given at home by those of every rank and condition, but of the thousands who have lived long years away from their home country, rejoicing often that through their knowledge of education or of medicine or through making a home abroad, they could share what they had received from God with those of other races. It seems almost incredible now that when the first unmarried women wished to go out as missionaries, the missionary societies felt it impossible to accept such offers, and those early pioneers were driven to found special women's societies, some of which still carry on their separate work. Today we thankfully note the tendency of the great missionary societies to give women an equal place with men and also a fuller share in the home administration. But much still remains to be done in this respect.

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THE CHRISTIAN FERMENT TODAY

It is not enough that some speak appreciatively of the missionary spirit of this country. Christianity is in its essence a ferment, something that turns the world upside down, and England itself needs that ferment. We see still crowded slums where it is hard for the flower of Christian growth to flourish, masses of better-off families where the god of comfort and of "getting on" seems to be worshipped, many so-called Christian homes where anything like adventure for Christ is likely to be stifled, unless a veritable revolution occurs. Let us thank God that the revolutionary spirit is astir, the ferment works, whether we like its effects or not.

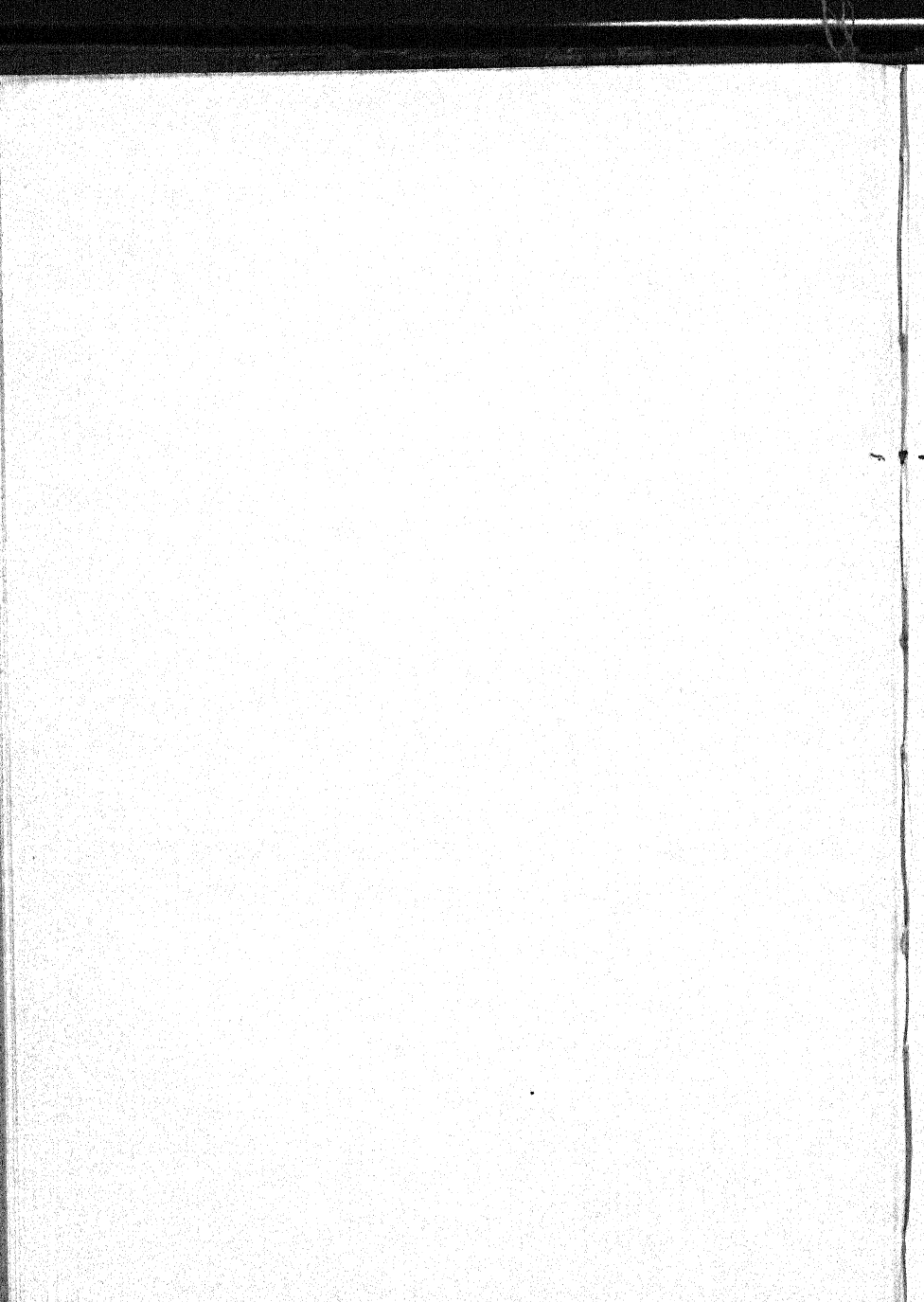
Girls and women are not following slavishly the old models of Christian practice; many younger women are so irked by the divisions in the churches that they seek other types of Christian fellowship; others are taking part in youth peace congresses, trying to find foundations for a new international world. This longing for international understanding is a very real part of the ferment, and some are fortunate enough to find opportunity for the best kind of friendship with those of other races and nationalities through membership in such ecumenical bodies as the World's Student Christian Federation, or the World's Young Women's Christian Association.

A smaller number, but an important group, are deeply interested in the formation of the World Council of the Churches, as the outcome of the Edinburgh and Oxford

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Conferences of 1937, for they have seen a new vision of the "Holy Catholic Church," the great body of Christians in many countries with which they, the women of Great Britain, are knit. They have realized, as never before, the spiritual gifts that can be quickened as contact is made, not only with the older Christian churches of Europe or of America, but with those so-called "younger" ones of the East and Africa.

May our knowledge of Christ be enriched by this greater fellowship!

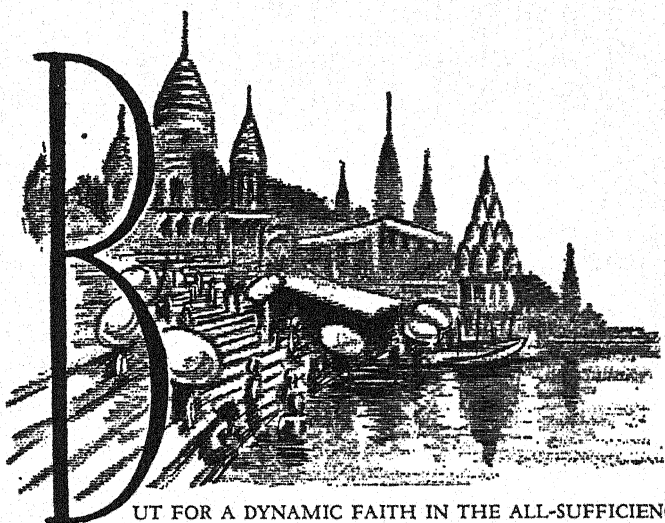


IN INDIA

By Gnanambal Gnanadickam

Where the mind is without fear and the head is held high;
Where knowledge is free;
Where the world has not been broken up into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where tireless striving stretches its arms towards perfection;
Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;
Where the mind is led forward by thee into ever widening thought and action—
Into that heaven of freedom, my Father, let my country awake.

RABINDRANATH TAGORE



UT FOR A DYNAMIC FAITH IN THE ALL-SUFFICIENCY of the living Christ, the Light of the Universe, I dare not have undertaken this formidable task of expressing in 3000 words or so all that Christianity means to the daughters of India, exceeding 160 millions, living in 15 British Provinces and 675 states covering an area of 15 British Isles, speaking no less than 225 distinct languages and bound by traditions and customs which differ from Province to Province, and state to state. Nothing but the love of Christ has emboldened and constrained me to attempt this difficulty-laden piece of work at a time when the tide of nationalism is flowing fast, endeavoring to leave behind all that is foreign, in which category also apparently comes Christianity that has unfortunately taken to the garb of Western customs and manners in many parts of this vast sub-continent.

Why has India with a great and glorious past, an ancient

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culture, a sublime and yet profound philosophy, India that exalted her daughters on a pedestal and made goddesses of them, oh, why has she sunk into the dark and dismal abyss of tragic ignorance, paralyzing illiteracy, detrimental superstitions, and appalling poverty? Many answers are given to this pivotal question. Mrs. Ganpat Rai says, "On account of foolish customs girls have come to be treated as dolls, early marriage has crept in, polygamy has come to be tolerated, and their inheritance rights are tampered with." But what is the cause of entrance of these cruel customs into our motherland? Is it not the ignorance of our caste-ridden country regarding the teaching that "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus"?¹ If India had but realized the sanctity, the individuality, and the human nature of woman's personality, would she have either deified or degraded any of her daughters?

THE CHRISTIAN INDIAN HOME

Since the home is the important pivot on which the wheel of life with its various spokes of marriage, birth, and social contacts revolves, let us first consider the wealth of spiritual and material enjoyment that Christ has brought to an Indian home. The outstanding feature of the ideal Christian home is the pervading spirit of mutual understanding, sympathy, consideration, and regard for the sanctity of personality. The supreme law is that of love and no longer "Let a

¹ *Galatians* 3:28.

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woman be in subjection to her father in her childhood, to her husband in her youth, to her sons when her husband is dead, let a woman never enjoy independence.”¹ The Christian mother no longer lives in the reflected glory of her son, but in one of her own, which cannot but be envied by any non-Christian sister who has to lead the life of misery in sharing her roof and her husband with a co-wife merely because the man is rich and can afford to have several wives, or if she happens to be barren or without male issue. Yes, the Christian wife has emerged from being an insignificant nonentity in the large joint family of many sons and daughters-in-law, to the exalted position of the mistress of the home, with many privileges yoked with responsibilities. Even when she loses her life partner, she continues to enjoy her freedom won in Christ. Thank God that the Christian message of sanctity of personality has liberated many a daughter of India from the thralldom of ruthless social and religious customs. This new light has been diffused into non-Christian homes as well, for do we not know of cases where widows, specially child widows, rightly enjoy the privileges and prerogatives of life including that of re-marriage? There are instances of high caste widows who have the joy of spending and being spent in championing the cause of the poor, instead of the misery of being considered a burden of ill-omen to the family.

The enlightened, genuine, Christian mother is indeed a spiritual guide, cautiously moulding the character of her

¹ Manu V. 148.

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children with the divine power that she daily draws through her devotion and meditations on the marvelous Word of God. I know a family where the faith inculcated in the children was such that resurrection hymns were triumphantly sung on the day when the mother entered into her eternal rest.

It is the loving spirit of Christ that usually guides both the parents in ordering the matters of the family such as the division of property, treatment given to widowed daughters, education of sons and daughters alike, choice of vocation or husbands for the daughters. Since the girls' consent is given some importance in deciding questions dealing with marriage, an educated girl is generally yoked with an educated man and the disparity in the ages of the couple is not as glaring as it often is among the millions of uneducated non-Christian partners.

In the Indian Christian home marriage of girls is no longer given a place of all-importance, and consequently this subject does not loom large in the horizon of the little girls. One of the resolutions recently passed at the All India Women's Conference saying that "marriage should not be made compulsory for every girl and parents should recognize the rights of sons and daughters to decide their own career" has already become more or less a common practice in the Christian home. The girls of even a poor Christian home are, as a rule, sent to school, and in the adult stage are given freedom to remain unmarried, and devote their

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whole lives to the cause of humanitarian and creative work of various kinds. No doubt a majority of Christian girls marry, but that does not often prevent them from offering self-denying service in the cause of public good. Christian marriage ceremonies are on the whole comparatively simple and less expensive than the non-Christian ceremonies, and it is encouraging to see signs of this good example taking effect among non-Christians.

When we turn aside to get a glimpse into the poor Christian home in the village which is really typical, since 90 per cent of this vast country is rural, we cannot expect to find all the privileges enjoyed by an extremely small minority of educated Christian wives. Nevertheless, the Christian joy certainly brightens up the poverty-stricken homes, frees them from fears of various kinds and fills them with high hopes. I daresay many a mother of such a home will gladly witness to the immense good derived from the Christian teachings of purity and sanctity of marriage, evils of divorce, temperance, spirit of chivalry, discipline, thrift, dignity of domestic duties, etc. The wives of several village pastors and school masters, especially in the Dornakal Diocese, gladly share their spiritual experiences with their neighboring non-Christian wives and mothers.

It is no exaggeration to say that when Christ becomes the head of the Indian home, the atmosphere of grief and discontent is transformed into that of equality and liberty controlled and directed by his Spirit of Love.

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CHRISTIAN EDUCATION

As no doubt Christian education has been the main potent factor in bringing about the present Women's Movement, let us now consider what this has meant to the daughters of India. A glowing tribute was paid recently by an Indian non-Christian Congress member of the Madras Legislature Assembly in the following words:

"If at all education in India has spread to what it is today, it is all due to the selfless work of the missionaries. Coming from far off countries like America, sacrificing everything, they are doing a real service to humanity by spreading education and providing hospitals and colleges. They should not be found fault with if they have taught the Gospel of Jesus Christ."¹

Is it not fair to acknowledge the debt that India's womanhood owes to the light of Christian education? Is it not a fact that the provinces with a large proportion of Christians usually show a high percentage of women's literacy and education? The percentage of literacy among the women of the Christian community is 20, while that among the Hindus is 2, and among the Moslems is 1.5. The early missionaries were certainly the pioneers in this field, for they were determined that Indian girls should be educated, and used every possible means to induce Christian girls to go to school. Now the All India Women's Conference demands the efficient introduction of compulsory education throughout India. It

¹ *Madras Mail*, November 13, 1937, p. 13.

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is indeed heartening to note that today it is axiomatic in all the better class families that both boys and girls should have equal chances to go to school. The higher we go on the educational ladder, the more marked is the proportion of Christian girls. Even though the community is less than 2 per cent of the Indian population, about a third of the women with college education are Christians. It is a striking fact that the first Indian woman appointed to the work of acting principal of the only Government College for Women in Madras is a Christian, as are the majority of the medical officers in the Gosha Hospital, Madras.

One of the educational resolutions passed at the annual conference of the All India Women's Association not long ago, is that "moral training based on spiritual ideals should be made compulsory for all schools and colleges." This need has been for several decades met by the Christian educational institutions, and this decade has seen even nursery schools started by a few of these women of faith and vision. In these Christian institutions, girls are taught discipline, self-control, and clean habits. In residential schools girls from the bishop's family living with those from a servant's family, under the same roof, are brought up to believe in the oneness of the large human family of God.

In villages much has been done in the last two decades to relate school education to the needs and interests of the people. Time is allotted in the curriculum for field work, house work, etc. Miss Komoloni Sircar, speaking of her school in Bethlehem in the Punjab, says, "Our schoolgirls

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were the first to set a higher standard for neatness and beauty in the home. They set to work to mud plaster the walls and roofs, to let in windows for light and air, to bathe and wash and dress their little brothers and sisters, and soon others began to follow their example."¹

Women's colleges, such as the Madras Women's Christian College and the Ludhiana Medical College in the Punjab, liberate the energies of wisdom and devotion latent in the daughters of India, and infuse into them the lofty and noble Christian ideals which play not a little part in elevating them above caste and communal distinction, denominational discriminations, materialistic outlook on life, narrow-minded nationalism, and a commercialized attitude towards vocations. Associations such as the National Missionary Society and Student Christian Movement go a long way in developing Christian character. The education imparted in such institutions gives scope for the fullest development of the physical, intellectual, ethical, and spiritual life of the young women of India. The student committee of our college is no doubt typical of many. Elected by the students, it administers student affairs with very little reference to staff authority. Such methods of self-government develop the faculty of leadership and inculcate the spirit of self-reliance. Christian women teachers, both Indian and European, consecrated to the service of the disinherited and unprivileged sisters of India, take a keen personal interest in students. The common life of the staff and students of all castes and

¹ *International Review of Missions*, April, 1936, p. 198.

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creeds deepens our experience of fellowship and reveals to the rest of India something of the spirit of Christ.

The All India Women's Association now demands that at every stage of education the spirit of social service should be inculcated, but, thank God, this has long been materialized in some Christian educational institutions. The self-denying life and death of our Lord Christ certainly inspire students to give to the needy of the neighboring slums, of their money, energy, and precious time.

One cannot but be impressed by the magnitude of the laudable service rendered to India by her daughters with Christian education and training. In every sphere of constructive social and educational work enlightened Christian women are found in positions of responsibility and leadership on college staffs, as heads of schools, inspectresses, Y.W.C.A. secretaries, doctors, etc. A few of them with courage, moral dignity, and religious devotion have left the beaten track to do pioneer work in rural areas. They have started Ashrams in different parts of the country, and run Bible training schools, elementary schools for the Harijans, homes for the destitute and misguided women, and also dispensaries. It is marvelous to see the results of the work of healing, enlightening of the mind, and the preaching of the gospel that go hand in hand.

INDIAN WOMEN IN PUBLIC LIFE

Referring to the awakening of the Oriental women, Dr. Mrs. Muthulakshmi Reddi, one of the most earnest of

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modern Indian leaders, said not long ago, "I must not omit to mention that our contact and our association with our Western sisters, many of whom are living in our midst even today as teachers, doctors, missionaries has been to our benefit. The active and enterprising women of the West have been a source of inspiration to us. . . . The awakening of the women of the East has followed that of the West." ¹ Referring to the "fine and praiseworthy work done by the Y.W.C.A. under Indian leadership in an unostentatious and yet in an organized manner," the Dewan of Travancore said, "Christianity made its contribution in the matter of social organizations like the Y.W.C.A. which gave help and assistance to all communities and thus earned their ungrudging gratitude." ² The leavened mass of Indian womanhood is progressing by leaps and bounds. For instance the ratio of women to men voters in India has risen from 1:20 to 1:7 in the last few months, and there are now nine women in Madras Legislative Council and Assembly. The public spirit and love of humanitarian service have spread to such an extent that today India witnesses Hindu Brahmin widows serving the outcastes in the slums and nursing the sick men and women in general hospitals.

Pandita Ramabai, the enlightened Brahmin widow, was the first signally to demonstrate the capacity of an Indian woman to play the part of a leader in public life. It was indeed the spirit of Christ that empowered her to throw off

¹ *All Asian Women's Conference Report, 1930, p. 167.*

² *The Hindu, November 15, 1937.*

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the cloak of burdensome customs and conventions causing unmitigated sorrow, and to found the first widows' home. Her inspiration had widespread results even outside the Christian community, for two decades later in 1909 B. M. Malabari founded the Seva Sadan in Poona. Mrs. Pandita Ranade, the widow of the famous social reformer, Mr. Justice Mahadev Govind Ranade, in co-operation with Mr. G. K. Devadhar developed this society, which with its many branches ministers to the needs of Indian women and girls, training them as teachers, nurses, and midwives.

India's great premier social reformers like Raja Ram Mohan Roy and Keshub Chunder Sen, who have done a great deal in breaking down all barriers of caste, and giving the lead to women's emancipation, have received their inspiration and illumination from the Christian message. Ram Mohan Roy, the most striking figure of the Indian Renaissance, became acquainted with the New Testament and even wrote a book called, *The Precepts of Jesus, the Guide to Happiness*.¹ Keshub Chunder Sen, to whose memory Dr. Tagore recently paid reverent homage in the name of the whole country, has said in his lecture delivered during the Easter week, 1879, on *India Asks, Who Is Christ?*, "None but Jesus ever deserved this bright, this precious diadem, India, and Jesus shall have it. Surely Jesus is our Jesus."² Yes, the awakened non-Christian sons and daughters of India have gladly submitted to this influence, and have allowed their

¹ Neill, Stephen, *Builders of the Indian Church*, p. 103.

² Parekh, Manilal C., *Keshub Chunder Sen*, pp. 94-95.

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religion to be purified by the Sun of Righteousness. Further, warmed by his love, they have co-operated with Christian men and women in the arduous task of the uplift of India's womanhood.

To the disinherited outcaste women of India, the Christian message of love, freedom, sanctity of personality, and equality in the sight of God the Father, comes as the refreshing rain to the thirsty land. They naturally consider Christianity a way up and out. Those who wrongly fix their gaze solely on material prosperity and elevation on the ladder of social status are often disappointed, while others who grasp the full meaning and significance of the way of the Cross have proved to India that given equal opportunities, they too could appear in public and be centers of radiation of spiritual, moral, and intellectual energy.

WHAT CHRISTIANITY MEANS TO THE WOMEN IN INDUSTRY

No doubt India has entered upon her industrial age, and now holds her own wall in the comity of nations, of which she forms a part through the International Labor Office in Delhi. Ever since 1911, when she turned a new leaf in this industrial chapter of her history, the standard of working conditions has been gradually raised.

Welfare schemes are few and far between, and a handful of pioneer firms, chiefly managed by Christians, is paving the way for industrial reforms of the future. Can anyone who knows something about the neighborhood house at Byculla, Bombay, deny the immense good that Christianity

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has done to the industrial women of India? Yes, they owe not a little to men and women like Mr. Monohar Lall of Nagpur Y.M.C.A., Miss I. Wingate of the Y.W.C.A., Miss Mameson, the popular social worker, all of whom with their requisite training, accumulated experience, and organized capacity, have, under the auspices of the National Christian Council of India, ably effected the spade-work in touring all over India in 1926, investigating the living conditions of the industrial workers, with a view to creating a more vigorous public opinion and advancing the standards of industrial reform. Indeed their report has been an invaluable eye-opener.

One of the most successful of the many experiences in housing conditions of the industrial women belongs to Cawnpore, the two mill villages being in charge of an American former missionary. The first inspectress for women laborers in the factories of Cawnpore, appointed in 1936, is a Christian, who devotes the major part of her time to social service among women laborers.

The Naigaum Social Service Centre in Bombay is doing commendable work. It is now in the hands of the local committee, and the worker in charge is an Indian Christian woman who spends her time among the mill workers living in the Chawls where it is not an uncommon sight to find four to five families living in a single room. Referring to her work, the Manager of Bombay Division and District Chawls says, "Philanthropic institutions are carrying on quietly but most effectively very noble, self-sacrificing and

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nation-building work in the Chawl areas. Another excellent institution is the Naigaum Social Service Centre, which looks after the social, moral, educational training of children and adult women chiefly . . . women from the Chawls are taught by precept and example how to lead clean and well-regulated lives."¹ The secretary receives help and support from the Social Training Centre at the missionary settlement for university students. Now this organization is endeavoring to ameliorate the sufferings of the industrial women, and is represented on the Labor Committee of the Bombay Women's Council and the National Council, the representative being an Indian Christian woman.

As in other spheres of Indian life, here also the spirit of Christ has diffused itself into the hearts and minds of all around, for the same city of Bombay has seen the birth of the first Indian Graduate School of Social Service in 1936, with twenty women and men students, four of whom are Christians. Among other problems, that of the living conditions of women workers in the textile industry engages the attention of this School.

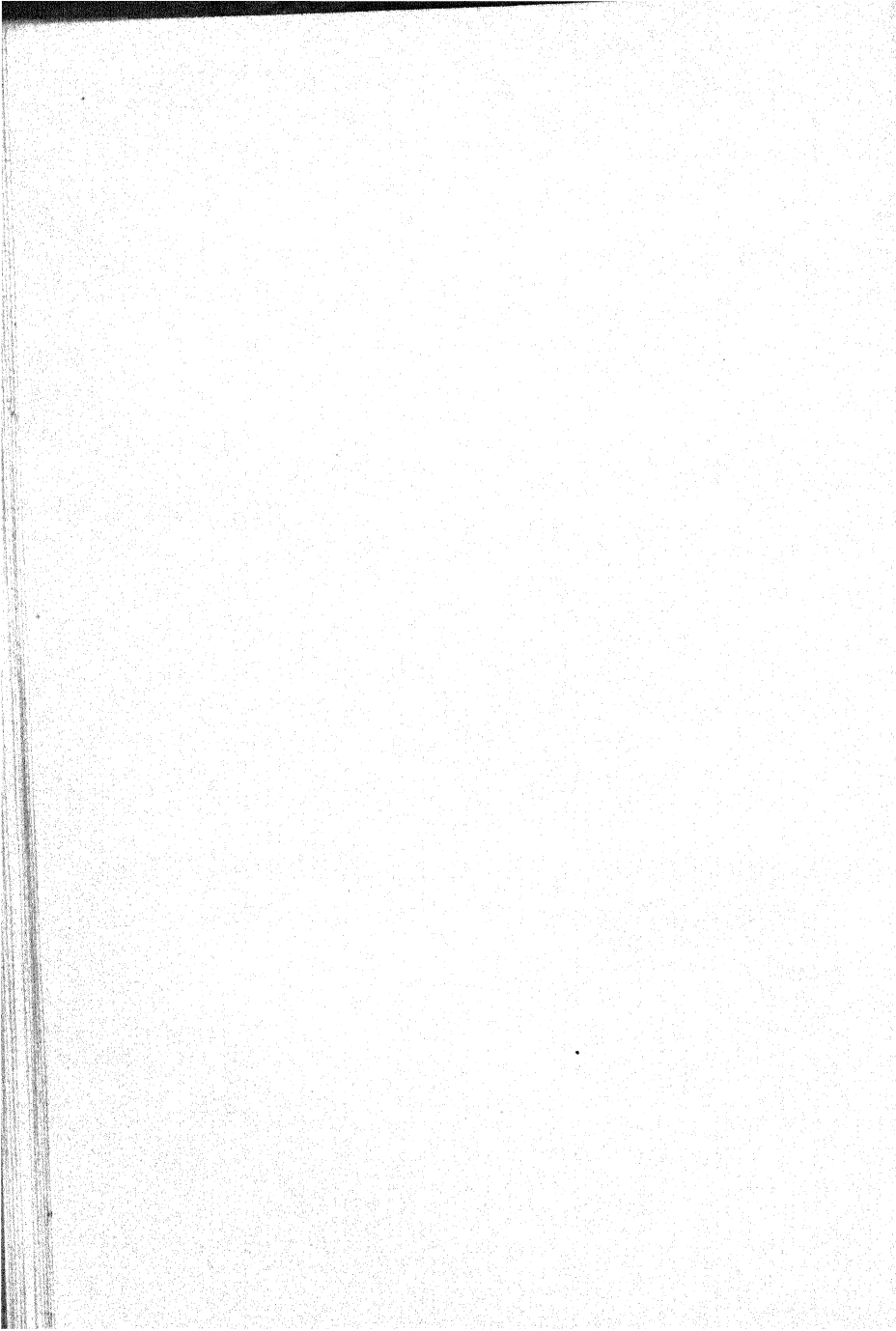
Europeans and Indians, with the conviction that the Christian message applies to the whole province of human life, the economic aspect included, have done much to develop and encourage home industries like weaving, spinning, and lace making. The School of Embroidery and Church Needlework under the Wantage Sisters in Poona is one of the many such institutions.

¹ Naigaum Social Service Centre, Dadar, *Eighth Annual Report, 1936*.

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With the growth of "welfare sense" let us hope that the torch lit by Christian associations and individuals like health visitors and evangelists rendering voluntary service to the unfortunate industrial women in different parts of India, will continue to burn and brighten up many a gloomy crowded home.

Space forbids me to elaborate on the moral and spiritual dynamic that persecution has meant to several Indian women. A couple of months ago I had the privilege of witnessing the baptism of a caste Hindu girl, whose wonderful account of three years' persecution strengthened my own faith. None with a clear vision and an open mind can help joining Keshub Chunder Sen in affirming that "the future of Indian regeneration must lie through Christ." How then can we possibly commit the crime of keeping to ourselves the key to the only solution of every human problem? "Daring any loss, emboldened by the Cross, through us Thy plan, Lord, be fulfilled!"

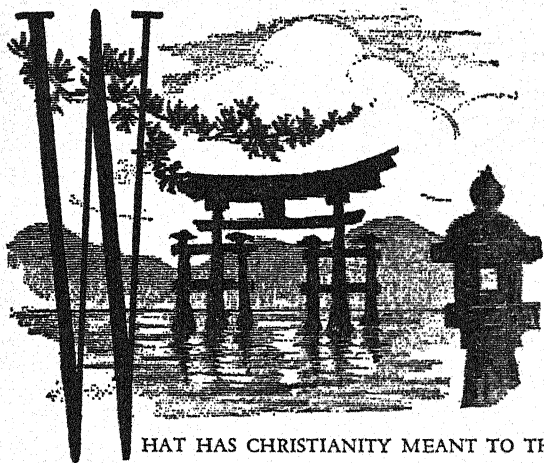


IN JAPAN
By Michi Kawai

As the sculptor devotes himself to wood and stone
I would devote myself to the living soul.
But I am solemnized by the thought that the sculptor cannot carve
Either on wood, or on stone, or on the living soul,
Anything better than himself.
All the lines of my carving
Will but reveal my own portrait.
Gazing at my hand, at my chisel, I shudder.
How long will it take for this human sculpture,
Which can not be carved by me better, finer than my own soul,
To escape! To escape from my pitiable and limited domain,
And to advance to the position of a carving of God?

Happily, there is a Guide for me.
It is He who has broken open the door of the Sanctuary
And made a molten cast of God's Portrait on His own flesh.

TOYOHICO KAGAWA



HAT HAS CHRISTIANITY MEANT TO THE WOMEN OF my country? The above searching inquiry needs one who can answer it with clear cut data and mathematical statistics, but I am the last person to be capable of that task. All I can do is to answer in general terms, emphasizing the belief that every good gift comes from God even if we are unconscious of it. To be specific and to state in objective terms the power of Christianity upon our womanhood is all beyond me who has inherited the characteristic of being "indefinite," which irritates practical Westerners very often, but our mentality is fostered along this way. Take Japanese poetry or brush painting. A few words with implication or metonymy, or a few strokes or touches here and there often complete the artist's work. Westerners with scientific mind scrutinize everything with analytical eye while we Orientals are prone to be satisfied with the shadow or effervescence of

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objects or reality, such as the fragrance of flowers on a moonless night, a silhouette of trees on paper doors, a voice in the wilderness, and heart or feeling more than material expressions. This mood or temperament gives us two opposite tendencies, good and bad, namely, poetic or aesthetic inclination and lackadaisical or loose indefiniteness. And I am classified in the latter!

THE SAMARITAN WOMAN—A PROTOTYPE

Knowing this weakness in my own nature, I lament greatly that I cannot give exact scientific statements with illuminating accounts of what Christianity has done for Japanese women. And I beg the readers to be patient with me if I take the Samaritan woman of Sychar¹ as a prototype of the Japanese woman before and after the fellowship of Christ. Before she met Christ she was a pious woman who observed carefully many weary steps to special mountain heights or historical plains. She was intolerant to aliens if anything touched her national pride, although her heart was not unkind to the strangers at the gate. She resented any manual labor, thinking such service was befitting only to slaves and servants. How she longed for some means to get water without going to the well! The monotony of housework, going to fetch water at noon in order to avoid the gossiping neighbors whose tongues were ever wagging about her questionable life, the uneasiness of her daily routine caused by her unhappy human relationship—all these cast a heavy unrelieved cloud about her. Her

¹ See *John* 4: 1-42.

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piety brought her no peace and she felt social, moral, religious fetters clanging about her helpless self. She became rebellious and groped blindly and hopelessly for something fresh and invigorating. Poor soul! She could not see that her unconfessed sins were darkening her daily outlook. Was she not coming to get water on that memorable noon with her burden of gloomy introspection when she saw a man at the well? She was not a shy, awkward maiden ready to fly off at the sight of a stranger. On the contrary, her curiosity was quickened as her gaze caught a man sitting by the well, and she hastened to find out who and what he was. Was she not surprised as well as amused to be asked by an alien, a Jew at that, for a drink?

Without hesitation the woman began arguing with the stranger, and how her pride was hurt when he told her of the water, far superior in quality to that of this well dug many centuries ago by Jacob, the greatest and most revered forefather of the Samaritans. On second thought, however, she realized her dream of labor-saving means seemed to come true and so she began to humble herself and begged him to give her that miraculous water. Christ knew her need better than she did herself and drew her out of her benumbed conscience by his very natural way of conversation. He began with her material want and gradually led on to her spiritual need and awakened in her a sense of the sin of promiscuous wedlock, and finally taught her, as only he could, the meaning of true worship. In every land, in every age, Christ's definition of God and the way to worship him as taught to this

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simple woman has brought a revolution to the religious world.

Figuratively speaking, this Samaritan woman represents the unregenerated Japanese womanhood before the gospel was given to her. Compare this Samaritan woman with ours, before her contact with Christ and see how she represents us. Take her national pride, for instance. Patriotism is not a monopoly of any race or nation, and the sad part of it is the bias of its degenerating into narrow selfish egotism and bigotry. How our women in their national pride would recite the history of their own country backward and forward, memorize the exploits of heroes of the long past centuries and sing the praise of the national training, custom, tradition, and culture, as if they were the models for other nations! "Does any good come out of Jews?" "Is he greater than Jacob?" This is equivalent to saying, "Is that Jesus Christ you speak of greater than any of our heroic ancestors?"

EARLY CHRISTIAN SCHOOLS FOR GIRLS

Those early wise missionaries started schools for girls. Through the educational channel mental, spiritual, and even physical living water flowed from the Fountain Head into the thirsty Japanese girls and women. Whether pro- or anti-Christian, one must recognize the fact that the early missionaries blazed the trail for girls' education of this land. Besides the ordinary intellectual cultivation given to these girls these schools taught them self-reliance and labor, the value of individual life regardless of sex and class, emancipa-

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tion of womanhood from shackles which hampered freedom, the sacredness of marriage, and the purity of body and soul.

RELIGIOUS AND SOCIAL REVOLUTION

Pious devotion towards gods and parents is given to us Orientals, while we are at our mother's breast. And yet morality and religion in our society are often divorced. Society feels complaisant if its most ardent devotees at certain shrines and temples are geisha girls while the main supporters of these religious institutions are often the owners of ill-famed houses. The Samaritan woman with all her religious fervor could see no close connection between worship and morality until she stood before Christ and was told to bring her husband before him. And then and there she began to feel a pang of guilty conscience, and she saw her past life in ugly blackness in contrast with his divine purity, and begged him humbly to tell her how to expiate the sinful past. He knew that this woman at heart was longing for something better, and that her degradation was due largely to the custom of her land. Who cared what life she led except to make her a topic of mockery and a laughing-stock? She was nobody, therefore it didn't matter whether she was impure or otherwise. She was only a woman! From ancient days it was not only the Romans who regarded woman as little dearer than a dog, but the same sentiment prevailed wherever Christ's ideal was unknown. And so it was in Japan.

One of the famous Japanese ghost stories is of a young

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maid who was killed by her feudal lord because she broke one of his treasured plates. Her soul, even after death, could not forgive this atrocity inflicted upon her, and nightly she would come back with a broken plate in her hand to haunt the cruel tyrant. Thus woman was less valuable than a plate or a piece of furniture. And if she made mistakes or led a bad life, what did it matter? Dead or alive, society was indifferent. It was woman herself who suffered in her soul when her sins were uncovered, not her people. How get rid of sins? Make pilgrimages to holy places? Give sacrifices and offerings? Endure bodily tortures or renounce the world? Utter oblivion or fatalistic resignation? Good deeds or death? These are the common agonies and questionings of the Oriental woman when her soul awakens to spiritual yearnings. But alas! Church councils in the Middle Ages, I am taught, acknowledged that man and woman were equal before God, yet when human relationship was concerned, the councils debated whether woman had a soul or not. How long will it take the world to attain Christ's high ideal of manhood and womanhood, his hopefulness for perfect consummation of humanity through his redemption? To me, a Christian marriage service is the foretaste of the Kingdom of God on earth. Is there anything more reverentially beautiful and serenely auspicious than the sacred marriage vow at the altar surrounded by the cloud of witnesses in a non-Christian land? Marriage and home life can be sanctified only by Jesus Christ. He makes our hearts beat with happy anticipations as we imagine the further conversation between the Lord

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Jesus and the contrite woman, which is unrecorded in the Bible story. She found her Messiah whom she was vaguely looking for—the Messiah who would tell her all that she wanted to know—forgiveness, salvation, life everlasting, and also what she could do to become a twice-born woman. Her newly awakened soul impelled her to hasten to her people to carry the good news. In her joy and haste, she forgot to take her precious waterpot. She forgot that it was noontime for her meal. She even forgot that she had so far avoided contact with her critical neighbors, and rushed to them as if they were her intimate friends with whom woes and weals were shared. A true reconciliation thus came to them when Jesus Christ was the center of their interest and adoration.

I seem to have wandered very far from the subject, but let me be more specific. The following statement will clarify my thought. The most apparent religious and social revolutions have been introduced to us by Christianity, when Christ said that God is a Spirit and they that worship him must worship him in spirit and in truth. Apart from the religious implication of this verse, take now only the social aspect alone. We Oriental women are given too much to outside formalities and often take mere forms for courtesy. Did not Confucius say that the rules and regulations of decorum amount to over seven thousand? Have not the many ritualistic observances of Buddhism complicated the daily life of its adherents and produced superstition, fear, false valuation? Had not the strict observation of numerous Jewish traditional regulations produced pharisaic hypocrites? Where

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the letter is followed and the spirit is neglected, there always follows cold artificiality with compromise, deception, and pretension.

CHRISTIANITY'S EFFECT UPON JAPANESE LIFE AND THOUGHT

God is a Spirit, however, who demands worshippers to worship him in spirit and truth, because in so doing spirit and truth become the basic standard of our personal relationship. How often friendship and even matrimonial relationships are built upon superficial, materialistic foundations. Camouflage is the commonest art in economic and political fields. Stilted formalism is like poison gas in the sphere of education. Think where the world would be now if its social order and international relationship had their bed-rock upon this principle of spirit and truth. We would then live in the Kingdom of God right now. Though we are very far from this ideal vantage point, Christianity has taught us the way to get to it. Christian homes are considered happier and purer than other homes of the land, because the relationship of man and wife, parent and child, is based upon the principle which Jesus taught to the Samaritan woman. Christians are in general considered honest and spiritually minded. What a wonderful asset this is to our character! We are being saved from artificiality by grasping the reality of life. That comparison and exhortation Christ gave to another sinful woman in the Gospel of John are also given to us Oriental women. "Neither do I condemn thee: go and sin no more"¹

¹ *John* 8:11.

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is a signal which raised the standard of womanhood from beggary to princedom. His forgiveness, his faith in woman's possibilities, are so great and ennobling that, weak and sinful as we are, we are exhorted to be the very best and not to become his disappointment. We are saved from fatalistic resignation or sacrifice, for one of the feminine virtues inculcated in Japanese women from olden days is self-sacrifice. Our literature is full of it and our drama is woven with the sombre-colored thread of sacrifice which had no tint of joy or gladness but lifeless resignation to fate. It is natural that passive submission has become the chief characteristic of us. It was Christianity that taught us the joy of service, the offering of living sacrifice, voluntary giving even with rapture, the triumphant outpouring of one's own life for the sake of others.

What a miracle it is that "shikataganai," or "can't be helped," a very common fatalistic expression here, is changed to "shilata-ari," or "there is a way," a Christian hopefulness! Physical and moral suicide is gone forever where the voice of Christ, "I am the way, and the truth, and the life,"¹ is heard. Thus the value of individuality and the elevation of personality bring respect for womanhood so that as the result home life is purified and dignified and beautified. The bill to legalize only monogamous marriage was presented to the Diet by the late Madame Yajima for over thirty years. Though it did not become law, the general standard of home life has been raised year after year. Together with

¹ *John* 14:6.

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home life, the purity and temperance movements have become almost the monopoly of Christian activity. Education for children was considered by Christians long before it was by others. Kindergarten work, care for the abnormal and deformed children, were started by Christians. In recent years those girls' schools which have celebrated fiftieth or sixtieth anniversaries of their founding are almost entirely Christian schools. Their graduates are now exerting Christian influence directly or indirectly in society. Both the Church of Christ in Japan and the Congregational Church can boast of having an ordained woman pastor who commands the respect of the land. They are Mrs. Tamaki Uemura of Tokyo and Mrs. Hatsune Hasegawa of Kobe.

The ratio of Christian women who are working in places of real need of social service, such as hospitals for lepers and other dreadful infectious diseases, institutions for the weak and the fallen as well as educational centers for the youth of the land, is surprisingly greater than those of other beliefs. Here is something to be noticed when the number of entire Christians is less than one three-hundredths of the entire population.

Needless to say the outlook on life and the standard of valuation get changed wherever the gospel is accepted. Therefore, Christians all over the world endorse heartily what St. Paul said, "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and

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do count them but refuse that I may win Christ.”¹ This shows how Christians of the world become likeminded, because their center of devotion is the same Lord. Does it mean then that they become so much alike that they lose their national characteristics? It is only foolish people who ask such a simple question. We know that Christ came to fulfil the law and the prophets. The good qualities and virtues of each race and nation gain more luster from his light and the real patriots are born and fostered by his transforming power.

Some weeks ago I witnessed a never-to-be-forgotten scene when a slender, refined-looking Japanese professor stood before a full house audience who thronged there to hear his lecture on “The Christian Idea of Righteousness.” Facing him in the front row, there were seated some twenty secret service men ready to jump at him if he let slip one unpatriotic word or uttered a sentiment against the national unity movement. “O Holy Spirit,” he prayed aloud before his lecture, “stand beside me and give me power to be thy witness, Amen.” He knew he would not have freedom of speech. But again and again he appealed fervently, saying, “You who are not Christians, I assure you that Christianity raises up true patriots in every land. Search history. Christianity makes us the best citizens, the best Japanese. You, Christians, I plead with you to be unresentful, faithful, and loyal till the end.” He was calm, self-possessed, dignified but meek and unresentful. One could see the flower of

¹ *Philippians* 3:7, 8.

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Bushido baptized into a Japanese Christian gentleman. Nobody could lay hold upon him at that time. Later, however, the pressure was brought upon him very strongly because of his Christian views on many critical issues of the present day. For the peace of his university where he had taught over seventeen years, he resigned his chair. He suffers as only Japanese Christian patriots can suffer. Roses are roses, chrysanthemums are chrysanthemums, and the care of the good Gardener makes them grow better and stronger in their indigenous soils without losing one iota of the characteristics of each species.

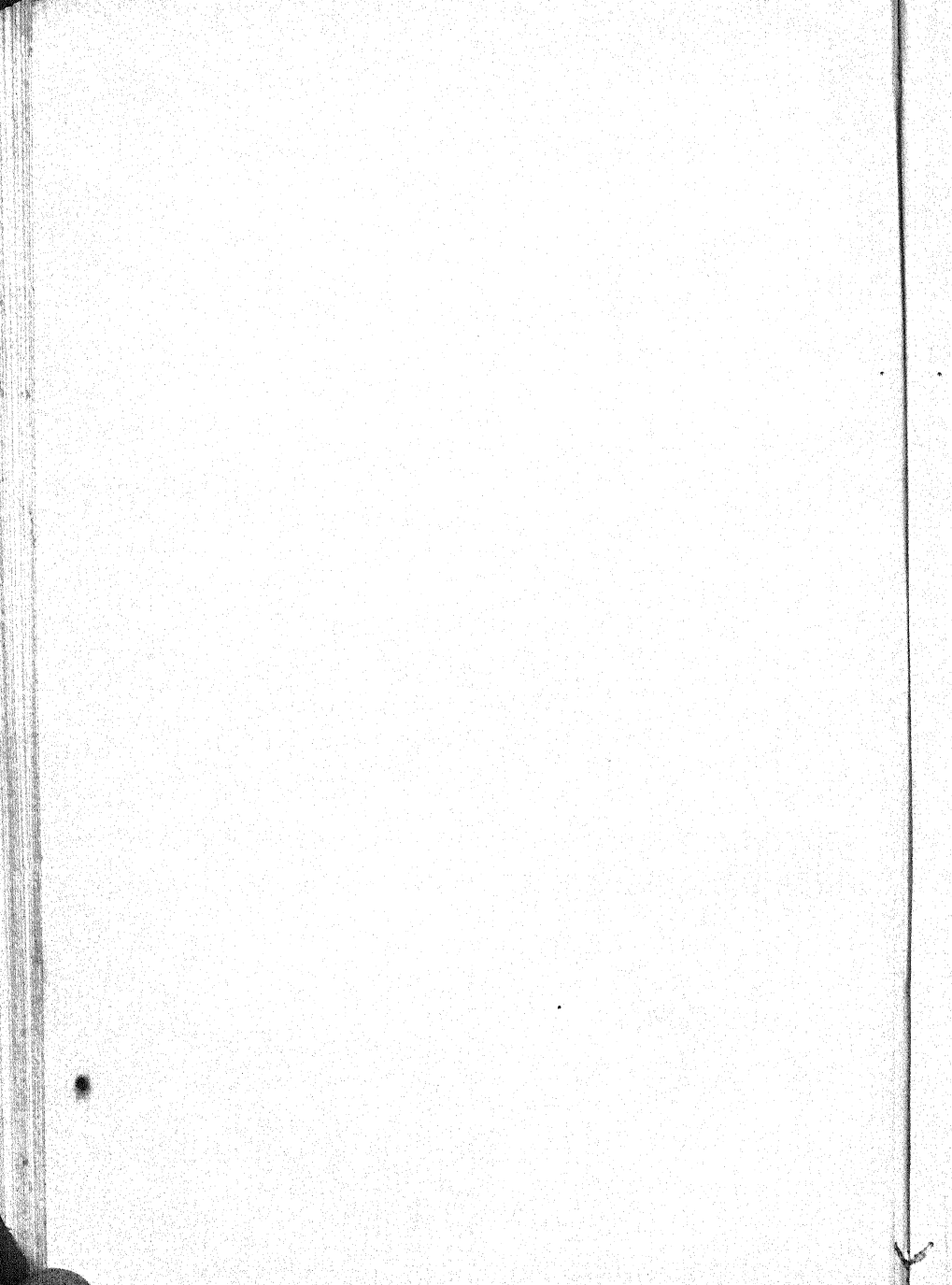
CHRISTIAN WOMEN AND INTERNATIONALISM

With all national characteristics, Christians everywhere are the most internationally minded. In time of world conflict, women with mother-love suffer for their dear ones. And those who believe in the fatherhood of God and the brotherhood of mankind are knitted together by common sympathetic sufferings which overstep frontiers and national boundary lines. Each one becomes a little "Nightingale" in spirit ready to nurse the sick and the wounded whether friends or foes. A Nursing Band for the Chinese refugees in China has recently been started as the women's service of the National Church Council of Japan (December, 1937). The project is well under way and soon one Christian physician and several nurses will be sent there for giving aid to those who need their service. The fund for this work will be chiefly gathered from girls and women, especially from those who

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belong to Christian agencies. Even if our endeavor is rejected by our Chinese neighbors, we must keep on doing what we should, believing that the true reconciliation takes a long time and that it is only possible when Christ becomes the Mediator of the warring lands. Our humble service is nothing but a preparation for his mighty work of saving both the countries from hatred and annihilation.

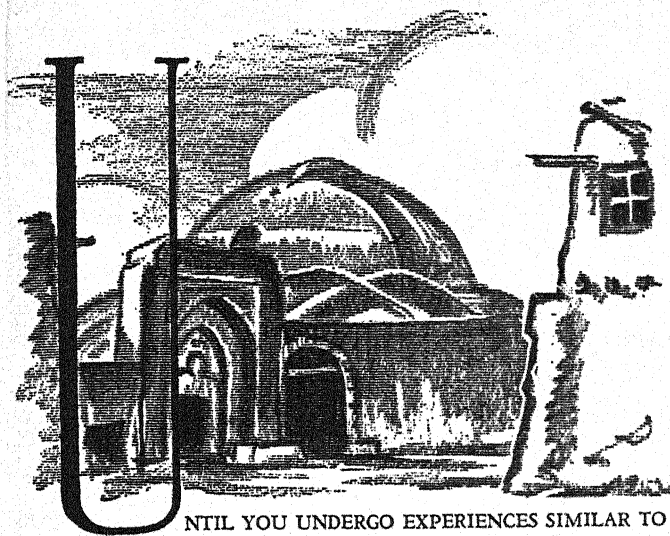
I confess, though, that there are not yet many women of my land, even among Christians, who know our Chinese sisters so well as to become close friends. Since the women of the two countries have had so little social or individual intercourse, there was no avenue for them to know each other. If a small channel were opened through diplomatic or educational service, the Oriental formalism and superficial etiquette had no key to open their hearts. But fortunately there are some, though very few in number, who claim unalloyed friendship between the two nationalities even in time of the conflict and how their hearts are bleeding because of the present warfare! Who can blame such friendship? If God is to grant peace on earth, he will strengthen and multiply the international friendship tie which has potentiality to break down hatred, greed, and death. I see a vision of a long line of consecrated internationally minded patriotic women of all lands marching along with the banners of Christian sisterly love unfurled and a small band of Japanese women following in the rear with songs of praise and thanksgiving to the Only One who has made them free and active, ready to share the burden of the world.



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God is the Light of the Heavens and of the Earth.
His Light is like a niche in which is a lamp—
The lamp encased in glass—
The glass, as it were, a glistening star.
From a blessed tree is it lighted,
The olive neither of the East nor of the West,
Whose oil would well-nigh shine out,
Even though fire touched it not!
It is light upon light.
God guideth whom he will to his light,
And God setteth forth parables to men,
For God knoweth all things.

KORAN, SURA XXIV



UNTIL YOU UNDERGO EXPERIENCES SIMILAR TO OURS, our condition will be no more than a fable to you." So said Sa'di, the very wise and discerning poet of Old Persia, and his words are as true today as they were six hundred years ago. Until one has lived in the Near East it is impossible to understand the conditions, the needs, and the triumphs,—and whatever you read on the following pages can but touch the outer surface of what really is.

The population of the Near East is predominantly Moslem, although scattered through various sections of the country may be found the ancient Zoroastrians, the modern Bahais, Jews of the several schools, Assyrians whose beliefs

NOTE: Since the Near East includes so many different countries and such a variety of conditions, this chapter has been compiled from various source materials such as letters, magazine articles, and books by recognized authorities, and from notes on interviews with persons long resident in various countries of the eastern Mediterranean region.

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have their foundation in the old Nestorian Church, and Christian Armenians. In spite of having the same dominant religion and similar nationalistic tendencies, the individual countries vary greatly in the details of organization and development.

The women of the Near East have a long history of seclusion from the rest of the world. There have been homes whose mothers and daughters have been educated, cultured, and free to follow their own desires, but such homes are rare and usually limited to the large cities where European customs have been well known. Kasim Ameen, a prominent Moslem jurist, painted the other side of women's life in darker colors when he wrote: "Man is the absolute master and woman the slave. She is the object of his sensual pleasures, a toy, as it were, with which he plays, whenever and however he pleases. Knowledge is his, ignorance is hers. The firmament and the light are his, darkness and the dungeon are hers. His is to command, hers is to obey blindly. His is everything that is, and she is an insignificant part of that everything."¹

The heavy black veil, the traditional costume of Moslem women, covered them from forehead to heel, while a black or white mask concealed their features, making them an unknown quantity in the world of men. The majority of women were uneducated, unless they had private teachers at home. There was no chance for any sort of social intercourse with

¹ Quoted in *Our Moslem Sisters*, by Annie Van Sommer and Samuel M. Zwemer (New York, Fleming H. Revell Co., 1907), p. 7.

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men. The legal age for marriage for girls was nine years, with the result that in altogether too many cases a young girl was given to an ill-suited husband in order to be "trained" by him, or his mother, or another wife. Divorce depended simply on the wish and whim of the husband.

Although the Near East had been the birthplace of Christ and of the Christian church, Christianity as a vital experience had been little known for centuries. When the first Christian missionaries came with their standards and examples of a different life for women, the effect was startling. Education for girls was unheard of, the Christian type of home life was unknown, Christ's courtesy to women was almost unbelievable. Wherever missionaries settled, schools were soon started for girls as well as for boys. Women were offered the opportunity of learning to read, and the New Testament story brought new hope and courage. Women were amazed to find that they had minds which could be trained and memories which could be developed. Christian women missionaries were pioneers in promoting women's health, education, and a freer life. The actual presence of women doctors, nurses, and teachers had a pronounced influence upon all with whom they came in contact.

Further liberation came through the changes which are sweeping over the Near East. The World War, which changed the map of Europe, altered the character of these countries just as radically, if not more so. New ideas were introduced by the soldiers who had seen the battles of Europe, as well as by travellers and traders. The rapidly ex-

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tending network of transportation facilities—new roads, private motor cars, buses, trains, aeroplanes; new means of communication—radio, telephone, telegraph; new avenues of information—magazines, newspapers, movies; the spread of Western products and forms of amusement; the expansion of interest in and knowledge of world affairs—all of these new experiences have brought about an awakening which has caused the people of these nations to leap with remarkable agility from the ancient to the modern world. They have accomplished in a few years a feat which the West only acquired after centuries of slow development.

These are not the only evidences of change. Probably the most striking characteristic of all these countries at present is the growing spirit of nationalism. These new contacts have awakened the people to a great self-consciousness and self-respect. Social advance has been urged as a national necessity. In advocating such a course nationalism has run counter to the absolute authority of Islam. As a result there has been in many sections a reaction against religion, which is evidenced either in definite opposition or in growing indifference to religion. Religion has often been regarded as an impediment to national progress, as in Turkey where the principle of secularism is the cornerstone of national policy.

One of the most interesting expressions of this new spirit has been the radical change in standards for women, particularly in the lifting of the veil. Turkey took the lead. There the veil was increasingly discarded voluntarily; later on it was banished legally. In Iran the change was more

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striking. On January 8, 1936, the Queen and her two daughters appeared in public in European dress. This was the signal for the general unveiling of the wives of cabinet members, of women in families of high officials and men in government service, and of women teachers and pupils in public schools. When the order was sent out to the Middle Schools for Girls in the city of Teheran, all students who had been accepted in the Second Cycle Government Examinations were requested to appear in regulation commencement attire at a public celebration at which the Queen herself would present the diplomas. His Imperial Majesty was also present and personally congratulated nearly two hundred girls who had appeared unveiled for the first time in public. From that day on, the complete unveiling of women and the adoption of European dress were compulsory for all. In order to have greater effect upon the masses, veiled women were refused admission to movies and cafés, and were not allowed to ride in public conveyances. Finally shopkeepers were forbidden to sell their wares to women wearing veils! In the back alleys many an elderly woman leaves her home seldom, if at all, because of this new rule; others wear coats and collars turned up to their noses and hats pulled low over their eyes; some wear scarves on their heads and carry foreign hats in their hands, ready to clap them on their heads if a policeman swings into sight—for going without a veil seems so very immodest and modern! It is now, however, the accepted thing for a man and wife, dressed in European clothes, to sit together in public meetings. An amazing change!

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PROBLEMS AND OPPORTUNITIES OF THE NEW DAY

This glimpse of a few specific areas gives but a suggestion of the situation throughout the Near East, with its varied degrees of progress and freedom for women. As a result of such changes young and old women, Christian and non-Christian, find themselves face to face with difficulties and possibilities which are greater than ever before.

Educational.—Schools established by Christian missions have opened new doors for women and girls in the Near East. Except in rare cases girls were considered incapable of receiving any education. Their position was in the home, and, for the most part, the experience of Moslem girls was bounded by the walls of the harem. The well-rounded program of the Christian school, the emphasis on wholesome recreation, the social contacts under normal conditions, the example and life of Christian women teachers, the courses in subjects formerly considered to be entirely beyond the mental ability of women, the practical subjects needed for wholesome home-making, the constant living application of the standards of Christ to daily problems of discipline and conduct—all of these had a deep effect on every student. In one school, attended by many high class girls who considered themselves above the mere thought of hard work, a home economics course was introduced. The lower class girls felt that such menial tasks as dish-washing and sweeping were beneath their dignity if the high class girls refused to do them. The teacher decided that the only solution to the

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problem would be to assign the sweeping of the main hall to a young princess, for if *she* would do such work the rest would be sure to follow. The princess was told that she would be responsible for a clean floor on the following day. When the appointed time came, she set to work with such zeal that the room soon became chokingly filled with dust. After the teacher explained a better method, the eager sweeper exclaimed, "Why, I thought I was doing just as I should! I never swept before in my life, so I spent yesterday afternoon out in our back yard practicing." Adjustments were not always made so easily, yet parents and relatives were quick to realize the subtle changes in the lives of students who attended mission schools. One prominent judge summed up the quite common attitude toward graduates of Christian schools when he said, "If you want efficient workers, get mission school alumnae. Those women know how to work and will work whole-heartedly for any good cause."

To hundreds of communities and to entire nations the Christian school has helped to impart the vision of education and has provided the stimulus, sometimes even the actual models, for setting up national systems of education. The development of an increasing spirit of nationalism has opened unexpected avenues of education for girls, from kindergarten through postgraduate work. The clamoring of an increasingly large number of girls for an education has necessitated the expansion of school systems in nearly all of the countries of the Near East. With the sudden increase in demand for

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education have come unusual opportunities for teaching. There has been no lack of positions but a great dearth of trained applicants. Many leaders have been trained in Christian schools, in fact these were the only institutions ready to begin meeting the needs of this vocation. Other teachers have studied abroad. The establishment of new schools has resulted in the gradual improvement in the financial status of women teachers, in higher standards of training, in the coming of girls of higher classes into the profession, and the acceptance of more foreign scholarships.

Vocational.—The idea that women were capable of any work other than house work was almost unheard of until Christian doctors, nurses, and teachers came to the Near East. The opportunity for Near Eastern women to follow freely in the steps of their Western sisters did not come until recently as the result of contacts with the outer world and the progressive leadership of the new nationalistic governments.

For the first time in the history of the Near East women are entering many vocational fields. Stenographers are greatly in demand in many progressive cities. Clerical positions of all types are opening rapidly for qualified young women. Several are carrying on their own business successfully. A few are even entering the field of law. In Turkey women received the municipal franchise in 1930, and, in that year, the first woman publicly exercised the office of judge. In 1934 the Turkish Republic granted Turkish women the vote for the Great National Assembly, and also made them

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eligible as members. The first elections under this new regulation in 1935 brought seventeen women into the Turkish Parliament out of the total membership of 399. Most of them were professional women, but one was a peasant who was mayor or head of her village. This group participated in the International Women's Congress in Istanbul in 1935, which recorded the complete emancipation of Turkish women. Where formerly men and women were separated by social and religious conventions, today they live, work, and play side by side. Women leaders in national life rival men in ability though not in numbers.

Medical.—The superstition and the seclusion which surrounded and permeated all of a woman's life have made medical aid one of the greatest needs of the Near East. Hundreds and thousands of Near Eastern women have been prepared for a larger life through contact with Christian nurses, doctors, and hospitals, as well as through Christian schools and homes. Poverty or sickness or both cast their shadows across countless homes. It was to such needy places that the message of physical and spiritual healing first came, and transformed lives were the result. Faith was transferred from blue beads to a living Savior; fear of every experience in life changed to courage equal to any emergency; hopeless despair became radiant trust. Illness, the Christian doctor, a growing freedom of body, mind, and spirit—such was the road over which God only knows how many Near Eastern women have travelled.

With the coming of the new day there has come an in-

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creasing interest in the medical field as a vocation for women. Christian hospitals were originally the leaders in establishing nurses' training schools, using these graduates for their own work until changing ideas made it possible for nurses to serve outside of their own hospitals. More recently the governments in many countries have established their own schools of nursing. Frequently the Christian nurses and the government nurses have co-operated in such institutions with notable success. Several of these nations are making great contributions to womanhood through their carefully directed schools for midwives, thus lifting one of the worst problems of their countries up to the level of efficient service. Public health nursing is being developed in certain areas and is meeting a great need not only in the crowded cities but in the rural villages, where such things as sanitation, correct child care, and personal hygiene are little known.

The Near Eastern nurse has many difficulties to overcome, both in her background and in the attitude of the community around her, but more and more young women are choosing this particular vocation as the field in which they wish to give unstinted service.

Social.—The example of Christian homes, both foreign and national, the standards of Christ as applied to husband and wife, the freedom and varied interests of the Christian wife, the position of children in the Christian family—all of these seemed at first very strange, then very desirable, and eventually attainable for many Near Eastern women. The changing customs brought in by progressive governments in

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recent years have created problems for which the non-Christian women were unprepared, though Christians had been adjusting themselves to different social standards for a long time.

Young women find themselves frequently in a very difficult position, as they face the opposing ideas of the old conservatism and the new freedom. Marriage by the old method of "sight unseen" does not satisfy them, yet the power of custom, the economic and social factors involved in the harem, and the tenets of religion raise barriers that are sometimes almost insurmountable. In order to choose one's husband carefully and well, mixed social life is necessary, but how can such wholesome contacts be provided? Young women are faced with the problem of finding the best standards in the new conditions now prevailing and of making a whole set of difficult adjustments.

The growing demand for education for girls only emphasizes their need for a different type of training for this new day. The shift from family life of the old collective type in which the young wife was trained by her mother-in-law or fellow wives to the individual home with only one wife has made it necessary to provide courses in home economics and related fields. The removal of the veil has necessitated a knowledge of dressmaking, clothing design, and textiles. The new right to appear in public has required the attaining of changed standards of manners, dress, and behavior. The gradually increasing opportunities for work in the professional, commercial, and political fields require additional

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training in these lines, and again show the need for high and sustaining ideals.

The Christians of the Near East have had an unusual opportunity in schools, churches, and community life, as they have been able to apply the principles of Christ to these new problems. Many churches have developed very active women's societies, whose program has included social welfare work for the poor in their communities; courses for girls and young women in home-making, vocational training, general culture, recreation; and opportunities for mingling with young men under the finest conditions. Further chances for wider contacts have come through all-day conferences for women's societies, meeting in nearby villages where the delegates could visit in different homes and become acquainted with new friends. Programs for such meetings include devotional papers, talks on church history, singing by trained choirs of girls and young women. All of the responsibilities for preparing and carrying out the program for these gatherings are carried by the women themselves.

The Christians are beginning to go beyond the limitations of their own groups and are working together on union projects. Union communion services and union meetings on the World Day of Prayer have brought together American, English, French, Russian, German, Jewish, Armenian, Arab, and Turkish people—a combination which was impossible a few years ago. The Protestant groups are beginning to work out plans for closer co-operation with the older Christian groups of the Near East—the Greek Orthodox, the Maro-

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nite, the Armenian, the Nestorian. In one section the representative business men, fathers and mothers from these groups, and the government teachers met together to discuss the problem of the religious education of the children of their community. The meeting was so successful that they requested more. The remnant of the Nestorian Church has been revitalized and its women are assuming greater positions of leadership. The Armenian Church is enlarging its field of work, and its council of religious education is planning to work through individuals, groups, Sunday schools, day schools, hospitals, evangelistic centers, teachers, preachers, and Christian workers. Such co-operative enterprises owe their existence to the power of Christ.

Clubs for non-Christian women have been formed in many cities in various countries. These carry out the same type of program as do the Christian societies, including baby clinics, schools for children, and summer camps for girls. In some places these are under government supervision and are part of the government's plan for educating its women to meet their problems more intelligently.

In many cases the church's program includes classes for adults. One Moslem woman came to the teacher of such a class, saying, "I have decided that it is time for me to learn to pray." Although she could not read, it was evident that she wanted the prayer written out for her. The Lord's Prayer was copied, then every morning and afternoon she came to repeat it with her teacher. When she could say it alone the accomplishment represented a new era in her life, for she had

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never before memorized anything. Later on she was brave enough to join in the group prayers with the other women.

The young people of the Near East are calling for a challenging program of action. A great spiritual effort is necessary if their need is to be met. The women, both old and young, are facing tremendous difficulties and baffling problems. The new day necessitates a recognition of the importance of co-operation, the elimination of race prejudice, the ability to discern false propaganda, the development of a keen and balanced judgment, the willingness to serve unselfishly. Organized Christian groups are often weak and small. They need the sympathy and understanding of their sisters throughout the world as they enter the untried paths and face the unknown problems of this new day.

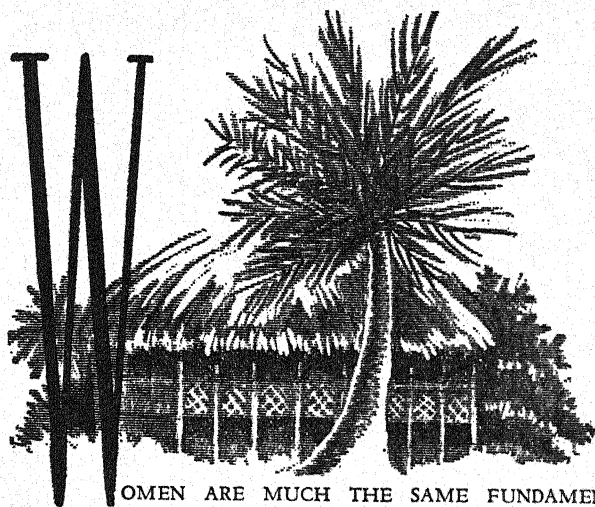
IN THE PHILIPPINE
ISLANDS

By Mrs. Flora A. Ylagan

Ere yet my childhood changed to youth I dreamed,
As youth will dream when vigor courses strong,
One day to see my Orient jewel redeemed,
Her dark eyes dried, her brow no longer seamed,
Her face uplifted, smiling, freed from wrong.

Sweet vision! Living hope! Undying fire!
"God-speed!" this soul cries out that soon must die;
"God-speed!" Oh, just to fall and lift thee higher,
To breathe new life in thee as I expire!

JOSÉ RIZAL



OMEN ARE MUCH THE SAME FUNDAMENTALLY anywhere in the world. They love; they hate; they like beautiful things; they are attached to their home and their children; they are vain, and even prone to petty squabbles; they are generous and sympathetic. So the woman of the Philippines has her virtues, her weaknesses, and her problems, like all the rest of her sisters in the world. What makes the women of a country really interesting are the various ways in which they have reacted to their environment, and how these reactions have affected their lives. Their manners, their customs, their points of view, are what make them different from each other.

The Filipino woman lives in a country of islands, a cluster of "Seven Thousand Emeralds" forming a necklace to adorn Asia's bosom. Poets also call this group "Pearl of the Orient Seas," and like a pearl of great price, it is a much

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coveted jewel. Spain first claimed these islands and called them "Las Islas Filipinas," after Felipe II of Spain. This archipelago to the southeast of Asia, covering an area of 114,400 square miles, is more than half arable land. The beautiful mountains raise their green summits towering high over the plains that are planted to rice, corn, sugar cane, tobacco, and coconuts. They carry on their backs valuable forests of timber, and hold within them unexplored wealth in mines of precious metals. The climate is tropical and the vegetation is green all the year round. The fertility of the soil makes living comparatively easy and agriculture is the main support of the people. When life does not require much struggle, the ambition of a people is not very great and they are apt to fall back into a state of pernicious lassitude. The hot sun, too, is not conducive to much activity, so the Spanish conquerors, unused to the ways of the Orient, charged the people with indolence. But life is very short at best and the Filipino gets much out of it in his slow "indolent" way, so he questions what enjoyment there is to be gained from the feverish activity of the white men, when he can get all he needs with less effort.

A NEW INTERPRETATION OF RELIGION

Probably the most significant development in the life of the people has been the growing moral consciousness and the change in the attitude toward life and religion. Christianity was brought to the Islands by the Spaniards in 1521, so the Philippines have known Christianity for three cen-

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turies. Eighty per cent of the thirteen and a half million people are Catholics and the rest are Protestants and Aglipayans. The latter is a local indigenous organization, a distinctly Filipino version of the Roman Catholic Church, with the difference that it does not owe allegiance to the Pope and the priests do not practice celibacy. In addition, there are the non-Christian tribes, the Moros of Mindanao and Sulu and the primitive tribes of the mountains, but they are a very small percentage.

One of the most important contributions of the American nation to the national life of the Filipino is a new interpretation of religion as brought by the Protestant missionaries. They presented Christ in a different light and the Christian life in different terms. Christianity in terms of service and life was something new. The attendant evils of the unity of the church and state were greatly felt by the people. Naturally they were eager to find something which would satisfy their conception of what true religion should be. The missionaries preached a doctrine of kindness, of love, and of peace. The people were brought to this new Christ and found a fuller and richer life. As the years went by, the Protestant group increased in number, counting in its fold men and women of different degrees of education and from different walks of life.

WOMEN IN HOME AND PROFESSIONAL LIFE

The Filipino woman is the center of influence in the home. Unlike many Oriental countries, the woman of the Philip-

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pires has never been considered or looked upon as inferior to man. She has always been the object of respect, admiration, and love. She holds the family purse and is really the business manager of the household. As a rule, she is devout in her faith and she sets the example to her family in their religious life. Due to this high position that the women occupy, the influence of the Protestant women in the homes has been felt not only in bringing up a Christian family but also in helping create a sensitive conscience in the community.

In keeping with Christian ideals, the Protestant missionaries opened schools and hospitals—the schools to help drive away ignorance and to give the younger generation the tools for greater understanding of life, and the hospitals to minister to the sick of body and give relief to physical pain. These two institutions were great factors in interpreting the teachings of Christ in terms that the simple people could readily understand. The missionaries co-operated with the government and they gained the confidence of the people. As a result of liberal education which the United States established in the Philippines, the Filipino woman has achieved astonishing progress and has kept up with the men. New avenues of thought have opened to her and new ways of utilizing her capabilities have presented themselves. The educated women have invaded the professions of law, medicine, pharmacy, nursing, teaching, not to speak of business for they have always engaged in business. There are several women in the judiciary. The men at first branded the pio-

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neers as devoid of all feminine charms when they brushed shoulders with men, but their resentment is being gradually overcome.

The sense of service of the Protestant women has found expression in their choice of life work and is indicative of the influence of Christ in their lives. They have chosen the professions of medicine, nursing, teaching, and social work and many have become outstanding in these professions. There are many successful women doctors in private practice specializing in maternity and children's diseases. The St. Luke's Hospital conducted by the Episcopal Church, the Mary Johnston Hospital of the Methodist Church, and the many mission provincial hospitals turn out nurses who go out in the field to join the other nurses from the different hospitals. In a country like ours where floods and storms are yearly visitors, not to mention the large fires that occur and leave destruction in their wake, the Red Cross nurses and the Bureau of Health nurses, who are all Filipinos, are always ready to render first aid and relief. The nurses are assigned to promote health work in the provinces. They are instrumental in making the remote communities more health conscious. The district nurse in her uniform and her kit is a very familiar figure in every town. She assists in maternity cases, helps the municipal doctor in his clinic, and renders aid to the babies and mothers that come to the health centers. She is the symbol of health. The work of the district nurse is not an easy one for she has to fight against superstition and ignorance. Demands for her services, however, are growing

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greater and greater as the people come to realize what a higher standard of public health means for the islands.

In the public schools of the Philippines where there are about 30,000 teachers, 75 per cent are women who are graduates of universities and normal schools. Without attributing to their religious training, the school principals have found many teachers coming from the Protestant group, not only being efficient in their classroom duties but also having a distinct spirit of co-operation and service. These teachers, without violating the expressed prohibition of teaching religion in the schools, have taken advantage of the opportunities to teach about God in their literature classes, in character education periods, and in the school activities. Is not God manifested in the beauties of nature, in the lives of great men and women, in the wonders of science which the children study in their school books?

WOMEN IN SOCIAL SERVICE

In social work, there are a number of Protestant women leaders. They work side by side with the Catholics. Modern education has broadened the horizons for both Catholics and Protestants alike so that there is more toleration now than before. Men and women of different religious sects or denominations work agreeably together in social welfare work. In this period of our national development the men and women are conscious only of one important thing: the need of a strong and dynamic Filipino nation. Social work in the Philippines is a field of activity where Christian co-operation

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is so conducted as "to transcend denominational, national and racial barriers and distinctions." What unites the different groups is a common goal, the uplift of the people. On the boards of directors and office staff of the non-religious social organizations are found Catholics, Protestants of different denominational affiliations, and Aglipayans. There are Germans, Chinese, English, Americans, Spanish, and Filipinos serving on the boards. Each one has something to contribute to the group which is recognized and appreciated by all, and each has helped to create a spirit of tolerance which is much needed in a country where the Christian group is as divided as it is in the Philippines.

One of the youngest organizations is the Young Women's Christian Association. It is about ten years old and is doing wonderful work. Through the efforts of a group of deeply interested women and through the help of the Y.W.C.A. of America, the Filipino association has been able to carry on a program of activities which has served as an incentive to other associations to undertake similar activities among the women and girls. The executive secretary now is Mrs. Josefa Jara Martinez, an outstanding personality in social work and a prominent woman leader. She is an elder in the United Church, a church that is composed of young Evangelical Christians who have undertaken to tear down denominational barriers. The Y.W.C.A. has a center for young business women in the heart of the business district. Business hours here are from 8 to 12 and from 2 to 6. The girls have two hours at noon for lunch and rest. Those who live far

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from the place where they work do not usually go home but stay down town. Before the opening of the Y.W.C.A. center many of the girls stayed in the movie houses, in restaurants, and oftentimes just walked the streets until 2 o'clock. Now they have a place for rest and for self-improvement. They take their lunch in the center and rest afterwards, read, or listen to instructive talks at noon. The center also maintains an employment office where the girls are helped to find positions. Besides the many different activities of the Y.W.C.A., the Adult Education Department has a very interesting program of activities. It conducts citizenship and parent classes in the poorer districts of the city. The adults attend these classes where the problems of a citizen and his responsibilities to his government are discussed. They do not only bring their social problems but also questions about raising their children properly.

In Manila, we cannot have too many of these classes especially in the crowded districts where the parents are busy all day and the children who are not of school age or even if they are, could not be accommodated in the schools, are left much to their own devices. Child guidance is a need for many Filipino parents considering the fact that a large number have not had the opportunities to go to school. In the discussions, the men and the women ask where the taxes that they pay go, how the government machinery functions. The teacher finds in these classes the chance to correct erroneous ideas and information usually dished out to them by unscrupulous politicians and false leaders.

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One of the new ideas that has become very popular among the women and girls for which the Y.W.C.A. is responsible is the idea of camping. Six or seven years ago, Filipino mothers did not think that it was safe and decent for young girls to go out on a vacation and sleep under tents without the chaperonage of a member of a family. They thought it was not only dangerous but also very unladylike. Now, after several years that the Y.W.C.A. has been holding camps for young girls, the idea has grown and Filipino mothers have been convinced of what camp life means to a girl. High school girls and young college women now look forward to the Y.W.C.A. camp during the month of April. The teachers, who are perhaps one of the hardest working groups in the Philippines, also felt a need for a place where they could relax and enjoy camping for week ends or holidays. They asked the Y.W.C.A. if they might not have a teachers' camp which would give them the necessary rest and relaxation without spending too much money. In answer to this request, the Y.W.C.A. opened a summer camp in Navotas, Rizal, about ten kilometers away from Manila on the beach where the quiet and beautiful views provide relief from the cares of business and spiritual uplift. The months of March, April, and May in the Philippines can be very hot, the temperature many times reaching up to 90 to 100 degrees in the shade. So on such days the camp is a real blessing.

Like any other women in the world the Filipino women have not only become health conscious but also have be-

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come figure conscious. The physical education classes in the Y.W.C.A. are popular both with the busy homemaker and the leisurely "señora." The husbands are also glad to send their wives to the Y.W.C.A. It makes them better wives, they say.

The National Federation of Women's Clubs is the largest association of women in the Philippines. As its name implies, it is a federation of all the women's clubs in the different towns in the provinces. It undertakes social service work, organized literacy classes, and helps greatly in the health centers. It is largely responsible for the success of the plebiscite which gave the Filipino women the right to vote.

WOMEN AND POLITICS

Many years ago the Filipino women participated in the political affairs of the country but Western civilization took away from them that right. Many attempts had been made before the establishment of the new government to grant suffrage to the women but these attempts failed. The new Constitution of the Commonwealth provided that suffrage be granted to women if in the plebiscite which would be held two years after the approval of the Constitution 300,000 women voted in favor of woman suffrage. The Federation worked very hard in conjunction with other women's associations and the credit of securing over 450,000 affirmative votes should go to the 540 federated clubs. The Filipino women cast their votes in the last election, December 14,

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1937. Many women were elected as municipal mayors and municipal councillors. One of the councillors in the city of Manila is a young woman, very brilliant and enterprising, who was elected by a large majority of votes. This is something new to the women of this country but the need for women in politics has been long felt. It is hard going yet but in the future we hope that the objections to the women politicians will be overcome as has been done in other countries.

WOMEN AND UNITED CHRISTIAN MOVEMENTS

The Executive Secretary of the Associated Charities is Mrs. Asuncion Perez, an outstanding leader in the Methodist Church and prominent in social work, who has been called the mother of the needy and unfortunate. This association helps those who are in need of employment, material help, or advice. Manila is like any other city with its share of the poor, the unemployed, and men and women with broken lives. The Associated Charities is supported partly by voluntary contributions and partly by a subsidy from the government. It falls upon Mrs. Perez' shoulders not only to dispense aid but also to give these people as much as possible within the means of the association, and to provide vocational training to help them stand on their own feet and earn a decent living. The association maintains industrial shops and agricultural farms and medical centers. It handles an average of 18,000 cases a month.

Illiteracy in the Philippines has been set conservatively at

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30 per cent. The account of Christian work in the Philippines would not be complete unless the literacy movement championed by Dr. F. C. Laubach, an outstanding American missionary among the Moros, is mentioned. Very recently, the government of the Philippines has officially recognized the need for adult education and opened an office to perform work among the adults. Long before this time, Dr. Laubach had devised a method which is quicker than any that had been used. It is so easy that an average man may be taught to read his own language in one to three days. In 1929, he launched the literacy campaign among the Moros who are Mohammedans. For how could those people read of the message in the Bible if ability to read were denied to them? They became so interested in the movement that the young Moros became home missionaries and they volunteered to teach others. Their activities were not only confined to the carrying out of the campaign but they also became interested in health, in education, in improvement of their agricultural methods, and in advancement among the Moro people so they now have what they call a "New Life Movement" working for better conditions. Truly Dr. Laubach's pioneering spirit and vision have been greatly instrumental in bringing the Moros to Christ. Inspired by this easy method of learning to read and write, the churches and social organizations became interested and carried on the campaign in the different provinces. In one of the graduation exercises of a Y.W.C.A. class, a middle-aged woman stepped on the platform and haltingly told of the benefits she derived from at-

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tending the meetings. With tears in her eyes, she said, "Before I was in the dark, now I can see light."

The National Christian Council is an organization which unites in one body the United Evangelical Churches, the Methodists, the Baptists, the Disciples, the Iglesia Unida, and the Union Church of Manila. It is a co-ordinating body which vitalizes the educational, social, moral, and evangelistic activities of the different churches. One of the recent projects of the Council is the promotion of co-operatives. This is new in the Philippines. While co-operatives have proven a success in other countries, they are still in their infancy here. Several projects have been started, beginning with co-operative marketing. There are several co-operatives organized, one in Silliman University, the only Protestant university in the Islands, another one in Leyte, and one is being started in the Philippine Central College in Iloilo. A number of men and women have taken the first steps to organize one in Manila. A greater interest in co-operatives is being fostered by the Council and the people are beginning to understand their advantages.

Under the auspices of the National Christian Council women's organizations are being formed in the different churches. They undertake religious education in the churches, and social and moral welfare work in the community. The literacy classes in the rural districts are carried on by the women. One of the most important undertakings is to plan for raising funds for church work. Considering that the women of the older generation are very conservative, co-

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operating to raise funds, undertake religious instruction, and attend mothers' meetings are comparatively progressive activities.

Contact with Christ and his teachings should give one a sensitive conscience. Today in the Philippines there is a growing moral consciousness. Our laws show a marked effort to curb social vices which before were tolerated. Social organizations in their program of activities make manifest their desire to co-operate in the improvement of public morals, giving the women and young girls opportunities for healthy and wholesome recreation during their leisure hours.

The women of the Philippines are confronted with a serious challenge, to perform their part well in the life of this new nation. They have their virtues and their achievements but they also have their problems and responsibilities. Whatever is good and true in their lives is brought about by contact with Christ and his teachings which ennoble their virtues and reveal to them a spiritual life that is vital and useful.

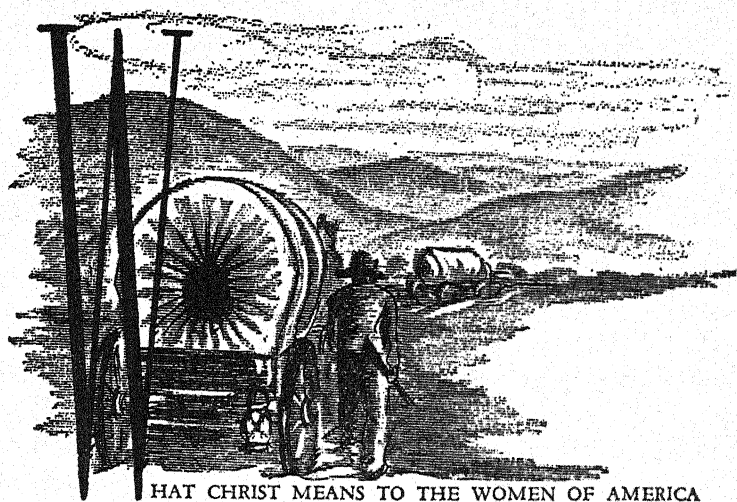
IN NORTH AMERICA

By Mrs. Frederic M. Paist

To be alive in such an age!
With every year a lightning page
Turned in the world's great wonder-book
Whereon the leaning nations look.
When men speak strong for brotherhood,
For peace and universal good;
When miracles are everywhere,
And every inch of common air
Throbs a tremendous prophecy
Of greater marvels yet to be.

Oh, age of strife!
Oh, age of life!
When Progress rides her chariot high
And on the borders of the sky
The signals of the century
Proclaim the things that are to be—
The rise of woman to her place,
The coming of a nobler race.

ANGELA MORGAN



HAT CHRIST MEANS TO THE WOMEN OF AMERICA

is what he means to men and women everywhere—new life, new vision, power. Yet the form in which the new life expresses itself is perhaps especially characteristic of America. To make it clear we must recall something of the history of the last three hundred years, for those experiences and that heritage help largely to account for whatever is most characteristic in American Christianity today.

Many of us in the United States have from childhood been taught by song and story that our country was established by those who sought "freedom to worship God." The fact that these Pilgrims, who had been self-exiled in Holland and came to America free from all laws, had to form some government and so signed a compact agreeing to "submit to such government and governors as [they] should by common consent agree to make and choose" does give to them

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the honor of bringing forth democracy in America. But these Pilgrims were only a part of our national ancestry. There were others who also came to our shores with deep religious conviction. In the histories now in use our children are told that Queen Isabella of Spain parted with her jewels to finance Columbus' trip because of her desire to bring the people of the Indies into the Catholic Church, and the old Missions still standing bear evidence of the religious zeal of the Spanish settlers in the Southwest and on the Pacific Coast. The Dutch in New York, the Quakers in Pennsylvania, the French in the Great Lakes area also had a part in the early settlement of the country, and that history is also needed to explain the present religious situation.

Just as real, however, as the heritage of these early settlers of a new world has been the influence of the great immigrant movement into the United States of the last half century, first from the North of Europe and later from the South and East. Some of these immigrants came because of ideals, some to avoid persecution, many, attracted by the reports of boundless opportunity in the new world, came to possess the land and to share in our industrial enterprises. Nor was the continent of North America uninhabited before its discovery by Europe, and the American Indian still appears as a part of our population. The Negroes of Africa were our unwilling immigrants, serving as slaves until our Civil War of 1861-1865 suddenly gave them their freedom.

Thus from the earliest days diversity of population has been a fundamental factor in determining the character of

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American religious life. This diversity of our population is shown by the 1930 census report which states that the population of the United States at that time was 122,775,046. Of this number, 70,136,614 or about 57% are native white of native parentage; 11,891,143 or 9.7% are Negro; 25,361,186 or another 20% are native white but with one or both parents born outside the United States; 13,366,407 or 10.9% are foreign born white; and 1.6% are of other races, including the American Indians of whom there are about 332,000.

The mother tongue of the 11% foreign born white population is subdivided as follows: English and Celtic 23%, Germanic 17.7%, Scandinavian 8.5%, Latin and Greek 20%, Slavic and Lettic 16.2%, Yiddish 9.1%, all other 4.2%.

While in Canada there has been until recently a population less heterogeneous than in the United States, yet there as in the United States diversity of population has been and is now an outstanding characteristic. The inhabitants of French Canada were granted by England in early days privileges of religious education and language which they retain to this day. Recently there has come to Canada as to the United States a large influx of immigrants from the continent of Europe—so that at present there is a considerable percentage of population that is Canadian without ever having been British.

In the United States the public school system open to all, and the predominating desire of immigrants to become American and to learn the English language, has to a great

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degree made us seem outwardly less diversified than the statistics show that we really are. Religious traditions, however, are not so readily changed. The religious heritage of all the countries of Europe, the impact of Asiatic religions through the coming of Chinese and Japanese to the Pacific Coast, and the primitive religion of the American Indian, all have a place in our modern civilization.

Along with diversity of population, a second fundamental influence in shaping present-day religion in the United States has been the complete separation of church and state which has existed in most parts of the country from the time of the Revolutionary War, although it did not come in Massachusetts and Connecticut until some years later. This principle has been rigidly adhered to and has had the effect of keeping secular all education in public schools and state universities. The Roman Catholic Church, always deeply concerned for the religious education of youth, has developed parochial schools in many cities, and there have been attempts to work out some method of co-operation with the other churches in various communities so that children would receive instruction in the faith chosen by their parents. These plans have never been wholly satisfactory and there is now great concern in Protestant church groups, as well as in Roman Catholic and Jewish groups, for the development of some practical and acceptable plan for religious instruction within the school system.

Since the area which is now the United States was settled by persons of varied religious beliefs and practices, there has

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never been one church to which a majority of the population gave their allegiance. Instead the United States has been a country in which sectarianism has flourished. Many of the sects are very small. W. E. Garrison states in his book, *The March of Faith*,¹ that for practical purposes one may consider that the religious forces of the United States are organized into about ten important groups. In Canada a somewhat similar diversity appears.

RELIGIOUS LIFE TODAY

Among the outstanding characteristics of present-day religious life in both the United States and Canada two tendencies are of great significance. The first of these is the extent of the interest in church unity. In this field the Federal Council of the Churches of Christ in America has for many years represented an official co-operation of the Protestant denominations in the United States on a council basis, with responsibility for co-operative work resting on the denominations. This movement is built on the principle that the path to a larger unity lies through the field of action and that the churches are now ready for co-operation in many great tasks. At the same time the Federal Council holds to the philosophy that diversity must not and need not mean divisiveness and that there should be freedom to hold varying views as to the ultimate form in which the spirit of Christian unity will find expression. That there is a strong interest in church

¹ W. E. Garrison, *The March of Faith* (New York, Harper and Brothers, 1933).

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unity in the United States is further evidenced by the recent official action of three Methodist bodies looking toward immediate reunion and the official actions during the past year of the Protestant Episcopal Church and the Presbyterian Church in the United States of America authorizing study of the situation in the hope of bringing these two communions together. There are also many indications of increasingly close relationships between the Greek Orthodox and the Protestant Episcopal Church. In Canada this movement toward unity has progressed farther than in the United States. The Methodist, Presbyterian, and Congregational churches actually came together in 1925 to form the United Christian Church of Canada.

The second of these outstanding characteristics is the interest of the churches in the "social gospel" and in social action. In the United States in 1908 the Federal Council of Churches adopted a statement of social responsibility, endorsing such principles as collective bargaining, social insurance, and the repudiation of war. This statement, called the "Social Creed of the Churches," has been adopted by the official bodies of several denominations and by other national organizations, such as the Young Women's Christian Association. This whole movement toward the development of a Christian Society has made a great appeal to the youth of this country, particularly to students who have come to believe that a test, if not the test, of the validity of their own Christian experience, lies in their willingness to apply the principles of Christian living to industrial, interracial, and

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international questions. This attitude is so strongly held that for a period at least there tended to be stress on social action to the exclusion of interest in and concern for the inner spiritual life of the individual. The last few years have shown a new and more vivid realization of the complete interdependence of individual and social Christianity and the necessity of both to a vigorous Christian life.

As the geographical frontier in the United States has vanished, the gradual discovery of a new "social frontier" has caught the imagination of Christians and helped to determine the course of our religious history since the end of the last century. There has been only a generation of exploring this new frontier and there is still fumbling for the way. Inherent in this quest is a profound sense of the worth of every man as a child of God and consequently a respect for diversity in religious insight. We are learning to work together on the great social "causes" which seem to many to be inevitable expressions of religious devotion. We are beginning to explore the possibilities of common worship not only in our New England meeting houses and in our cathedrals but in many and varied environments. It is impossible to say how profoundly this outreach toward eternity is actuated by a sense of the greatness of God whose thoughts are not our thoughts, whose ways are other than our ways.

The extent of the interest shown by the churches of both Canada and the United States in the Oxford Conference on Life and Work and the Edinburgh Conference on Faith and Order in 1937 is a further testimony to the continuing

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strength of these two great interests, church unity and Christian social action.

CHRIST AND THE WOMEN OF NORTH AMERICA

But our special theme was to be what Christ means to the *women* of North America. One is tempted to generalize and say that everything good has come to us through Christ. Yet how can we prove our case? Our prized freedom as American women may come in part from the fact that we are a new country, rich in natural resources, for we note that the economic pinch of the present situation tends to close doors to women in various lines of remunerative work, and the whole case of freedom for the individual is being rethought in the light of our present economic situation. On the other hand, no one is questioning women's supremacy in the home, though many lament that the wife is given too little co-operation by her husband in the directing of the lives of the children. Women's desire for healthful surroundings for children has led to the development of suburban homes in which the husband can spend very little time. Add to that the fact that most of the elementary school teachers are women, and almost all the teachers of young children in our Church-Bible Schools are women, and one finds that during the most impressionable years, women have the major responsibility for children—at home, in school, and in the Protestant churches. This responsibility alone should be enough to bring every woman humbly to her knees before God.

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It is impressive to note the extent to which the more conspicuous work of women—the so-called women's movements—has come into being because of a sense of moral and religious responsibility. It would not seem too much to say that the pioneers in these movements were motivated by religion. A striking illustration is women's part in the Anti-Slavery movement. Abbie Graham in her book, *Ladies in Revolt*,¹ says, "Ardent women like Lucretia Mott of the Quaker memory, became members of a close-knit group of men and women who had the 'comradeship of minorities.'" But in 1840, at a World's Anti-Slavery Convention, women delegates were not allowed to sit on the convention floor. Thus was dramatized before the world the status of women. It was after that meeting that Lucretia Mott and Elizabeth Cady Stanton resolved to hold a woman's rights meeting in America. It was in trying to exercise their desire to help those in need that these leaders found themselves hampered by their status as women. Later, it was Susan B. Anthony, concerned both for the abolition of slavery and for temperance, who became a great leader for women's rights. The issue of slavery was ended by the freeing of slaves during the Civil War period. The organized service of women during the war period gave them an experience of power, and seems to have accelerated the founding of various women's movements.

Again, the desire of women for the franchise was greatly stimulated by an organization bearing the name Christian—

¹ New York, Womans Press, 1934.

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The Woman's Christian Temperance Movement. Seeking to curb the evils of strong drink, women found their inability to vote a great handicap. It was their right to serve which gave them their desire for the right of suffrage. It would certainly be untrue to say that the franchise for women was won only by those with a definite motive of service born of a Christian purpose, but it might be very hard to prove that this sustaining religious conviction was not the core of the movement. In 1919, equal suffrage was granted to women, but women are slow to assume the whole burden of political life. There seem indications that we like to touch the "high spots," prizing our vote when some clear issue is up, voicing our opinions in letters and resolutions to members of legislative bodies, but to take on the full burden of local politics, to share in the life of political parties, has caught the imagination of but few Christian women.

In the field of education for women, the pioneers were upheld by religious motives. When in 1834, the Massachusetts General Assembly refused to endorse a girls' school, Mary Lyon made it her duty to go about collecting funds, and in 1837 established Mount Holyoke Seminary.

In the field of medicine, women entered by the humble door of nursing, raising it to a profession.

The social settlement work in the United States claims Jane Addams, who was seeking practical expression of her religious life, as the great pioneer. It has offered a rich field for women since its very center is a home. The rapid growth of many forms of social work has taken place within the

period of general recognition of women as educated and useful people. Thus, women have a natural and important place in social agencies, a place won by the desire to serve.

The Young Women's Christian Association—a Christian social movement—has followed the women in their march into cities, into business and industry, and into colleges and universities. It has created a profession for women and many a young woman who might have entered the Christian ministry had she been born a son rather than a daughter, has found her place of service as a secretary of the Y.W.C.A. The present emphasis of this organization on social justice has its root in a commitment to strive for a more Christian social order.

In the general work of the church the progress of women has been slow. While the Society of Friends early gave to women full equality with men, other church bodies have not taken this position. Yet, the women have put their hands to whatever tasks the church was willing to have them take. Ladies' Aid Societies were formed to see that the church was kept neat, with a new carpet. Women sewed that theological students might have proper clothing in which to preach, and women soon found that together they could earn money—or save a little here and there, and give money. As early as 1800, "Female Cent" and "Mite Societies" were organized in local churches, and in 1835, a group of women announced as their purpose "the evangelization of the world." The first general women's church board was organized in 1868. The need of women in the mission field early led to the forming

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of women's boards of foreign missions so that women could be sent out by women. The women's missionary enterprise gives one a most compelling example of the way in which a desire to serve Christ, and to share the life-giving knowledge of him with women in all parts of the world, has brought richness of life to the women of North America. It has also been the means of raising the status of women in the church itself. In one large Protestant denomination, the history went something like this—the women had their own boards, raising large sums of money. On the mission field, the women missionaries often had to take important places of leadership. To avoid the strange situation of separate mission boards of men and women, women were given a place on the established boards of the church—the Mission Board, the Board of Education, and the Board of Pensions. All this was done while in the individual church no woman was eligible to be an elder. Thus a woman could vote on the important matters before the national boards of the church and yet could not serve on a church session, or as a voting delegate at the national meeting of the church. It was obviously inconsistent and, after much consideration, women were made eligible as elders. There seems to be a real connection between women's urge to follow the command of Christ and her recognition as a person able to take a large degree of responsibility in the church.

The following data giving a picture of the degree to which women may share in the responsibility of various church bodies in the United States was compiled in 1925, and dealt

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specifically with 22 Protestant denominations enrolling over 25 million communicants. Seven of these twenty-two recognize women and men equally as laymen and clergy. In six, women are not eligible universally to membership in sessions, or vestries or consistories or in the highest denominational bodies, nor are they ordained as ministers. In nine denominations, women are not ordained as ministers or if ordained their ministry is restricted, or they may be excluded from certain laymen's positions either in the local church or the highest denominational body.

Facts such as these regarding the progress of women in the fields of organized social, political, educational and religious work bear striking testimony to the extent to which this progress has been rooted in and nurtured by their conviction and experience as Christians. In one of the special fields of religious interest in America today—that of social effort—this progress has been truly remarkable. If women have taken a less obvious part in the work for church unity it has been perhaps due to the smaller share they have yet attained in the official councils of the churches. Yet even here, women's movements frequently assume and consciously foster in religiously motivated tasks a practical unity among the members of our diverse religious groups which is no slight contribution to the development of a united church.

PROBLEMS OF THE PRESENT DAY

Doors of service are wide open to American women today. They have little reason to plead for more opportunity. The

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question now becomes that of measuring up to great obligations. There are strange backward currents among women. How discouraged would have been the women of Frances Willard's W.C.T.U. days had they foreseen that a 1938 scientific article on the relation of the use of liquor to automobile accidents could state that there were as many women drivers using alcohol as there were men drivers. In my youth there was a pathetic picture much in use called "The Gambler's Wife." The wife richly clad sat pensively apart while her husband sat at the gaming table with other men. She does not sit apart today, and the young husband must try to figure out expenses with no certainty as to what his wife's losses may be. The struggle for a single standard of sex morality has shifted to a struggle for any morality. Current magazines are pleading the case of chastity on a non-religious basis because such pleading is needed. Any theory that women were born good and so should have an inspiring influence on men is badly damaged. The stark need of women for the transforming power of Christ is startlingly apparent. Women need the freedom with which Christ makes us free. They need to lay aside every weight for the race before them is a most difficult one. Some of our present problems are so difficult that we are tempted to give up before we begin. It was comparatively easy to see the justice of abolishing slavery, but today we must find a Christian way for the Negro and the white races to live together and find it in a time when economic distress results in migrations of Negro people, in transfer of industry from North to South, when there is

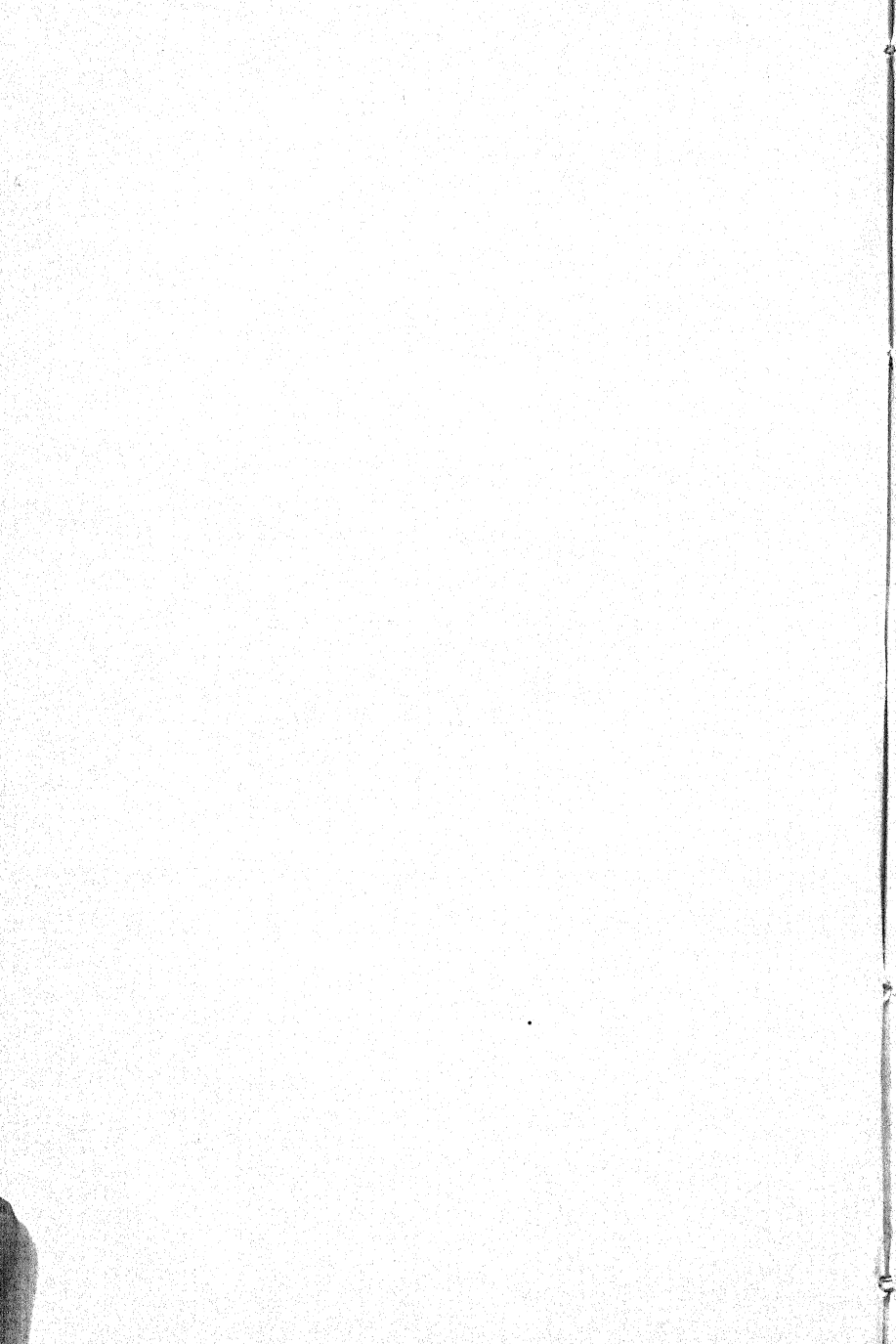
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competition for jobs, and many are idle on relief. A new experience of Christian living has come to those women who, as educated Christian women, both Negro and white, have sat down together to try to find this way.

In the economic situation we are all agreed that bread should be had by everyone, yet we are sadly divided as to how it can best be won, and bitterly critical of the ways offered by those differing in economic theories. Tolerance, of which we are so proud as Americans, is becoming cramped. Surely we need the liberation from prejudice and self-seeking which comes as a flowering of a Christ-centered life.

Over us all hangs the cloud of undeclared wars now raging and the threat of yet greater wars. Peace, desired almost universally by women and men, seems difficult to achieve. Yet Jesus said, "My peace I leave with you."¹ Women are ardently working as individuals and in great peace societies to find the way of peace. It is not simply a question of what Christ has meant and is meaning to the women of America and of the world, but what he may mean as we offer our whole lives to him. As the church in loyalty to its living Lord faces the uncertain future it must challenge its women to assume ever larger responsibility for making their full and peculiar contribution to the interpretation of its message and the fulfillment of its world-wide mission.

¹ *John* 14:27.

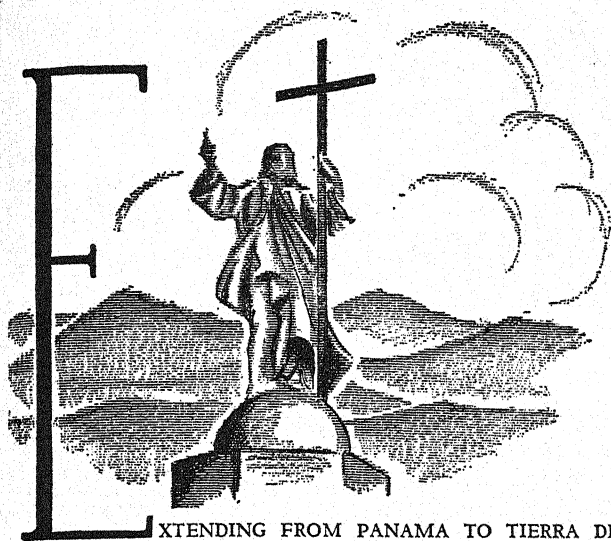


IN SOUTH AMERICA

By Jorgelina Lozada White

Above the individual,
Like an ardent flame,
Floats the standard of nationalism;
Above nationalism waves the banner of race;
But, free and untrammelled,
Far above nationalism and race,
Streams the oriflamme of the Spirit,
For the Spirit knows naught of limitations,
Which are consumed and annihilated in its ardent white flame.

GABRIELA MISTRAL



EXTENDING FROM PANAMA TO TIERRA DEL FUEGO and from the Atlantic to the Pacific lies that vast continent of South America, which encloses within its borders thirteen independent nations of free peoples who conserve their individual characteristics. In these sister republics there is an understanding and similarity of ideals which makes them akin and, with the exception of Brazil and the Guianas, they speak the same language. It is remarkable how the South American peoples were united in the past by their desire to obtain national liberty, and it is to be hoped that the gospel of Christ may have stimulated spiritual unrest to the extent that spiritual liberty, so much needed, may be attained.

It is possible that in this chapter I may not be able to present in a satisfactory way the vast panorama of the South American continent. However, in order to gain new im-

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pressions to add to those already obtained by visits to some of these countries, I have had personal contacts and correspondence with women of Peru, Chile, Paraguay, Bolivia, Brazil and, in a very personal way, with the women of Uruguay and of my own country, Argentina, and am thus able to testify that *South America is united in ideals, in history, in customs and ambitions. And I write with the feeling that I am a citizen of all these countries.*

RELIGIOUS HERITAGE

After a study of the position reached by the womanhood of South America, it is interesting to observe that one of the basic factors which has determined her particular way of acting is her religious heritage. The peoples of South America, for the most part, claim Spain as their mother country. When Columbus discovered these lands, he brought not only the language of Spain but also her customs and religion, which became so deeply rooted in these newborn nations that they became a cause for anxiety on the part of men of vision. Finding it uncomfortable thus to live under the set pattern of Old Spain and desiring to be emancipated, it is not surprising that religious reform soon made its appearance in this Latin American atmosphere, once political independence had been gained.

This religious inheritance from Spain became enthroned in the souls of men and women, taking the "pattern of an intolerant, fanatic Catholicism which caused the moral stagnation of the people" and was especially effective in imped-

ing the education of women in the most elementary subjects. Thus woman was placed in an inferior position to man, such that it has been and still is a difficult task to awaken her to a sense of mission in life which is superior to that of being merely a piece of furniture, and to inspire in her a realization that she is man's companion. This situation justifies, in part, the slow response of woman to those things which would lead to the betterment of her condition. Added to this situation is her extremely feminine temperament, discrete disposition, decorous behavior, modesty, and the lack of a spirit of aggressiveness which, together with the traditional pattern made flesh in the Latin spirit "that woman belongs to the home and not to the street," have retarded this development in the past, but which are now giving way to a new order that is evolving normally but surely.

These youthful lands, thirsting for new modes of life, have felt the direct influence of other races. These influences have resulted in reformatations, organized and directed by such men as Sarmiento in Argentina who recognized feminine capacity and opened schools under the direction of women with vision, character, and a Christian spirit. This infiltration through educational channels during these fifty years has produced excellent results, demonstrating the moral, intellectual, and religious capacity of South American women. The transformation, which has evolved slowly, conserves Latin characteristics both in its personal traits and in its manner of expression, giving us not a woman that is frivolous and indifferent but, on the contrary, a woman who is affec-

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tionate, reverent, and profoundly religious. Perhaps there is in her a touch of mysticism, but as she feels thus she expresses herself and thus she lives.

"The Spanish people have always had a religious passion and, even though they have committed great errors, they have given us the consciousness that one cannot live supremely without God." This feeling has become grounded in the very soul of woman and she seeks to express it in a more adequate way because it is something which is a part of her very life. While these transformations are taking place in towns and cities which have opportunities of contact and communication with the wider world, other towns which are less privileged still conserve elements of fanaticism and idolatry. For this reason, there is an urgent need to make available the channels of uplift through which the women in the cities and centers of culture have been transformed and through which there may penetrate from one extreme to the other of the land of Columbus the spirit of Christ, whose cross stands elevated on the heights of the Andes and whose statue, with arms extended as in a benediction, is raised over the Corcovado de Brazil.

A SLOW AWAKENING

It is a great and certainly a difficult task to speak about the influence exerted by Christianity upon the life of the South American woman but, after a short review of history, we discover that we are able to evaluate some of the results of Christian life by certain notable changes.

The basis of all religion consists, from the social point of view, in moral principles offered the believer as rules of conduct. These principles differ according to the state of civilization and the manner in which they are applied, but all are inspired by a dominant idea—the desire for good or for evil. Living up to these principles is a part of woman's being, but sometimes the desire to comply with certain external practices results in the demonstration of a religion which does not penetrate the social spheres as an inspiring motive of individual and group conduct. But there is no doubt whatever that, regardless of all the limitations to which she has been subject, the Christian woman of today is a moral force whose influence it is only just to recognize, inasmuch as she has contributed to the forming of new democratic ideals, has given new meaning to educational and social currents and has put new ferment into the social mass, which, it is hoped, may be leavened according to Christian principles.

In the beginning of evangelical work in South America, we find that by the year 1820 the first evangelical service had been held in Argentina, while in Brazil the cornerstone of the first Anglican chapel was laid in 1819. It was, then, the nineteenth century which saw the appearance of evangelical work in these lands and which marked in the life of Christian womanhood new paths of opportunity as a result of direct and indirect influences of Christianity. These influences, together with new interests and customs that extended through society as foreign travel and education

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increased, began to form a part of Latin American life and produced a progressive awakening.

Direct Influence.—Evangelical missions, in their presentation of the gospel as a norm of life, have been able to destroy prejudices, to arrest opposition, to inspire the public, to emancipate many from their superstitions, and to foment the desire and the demand for Christian education. The establishment of schools and churches and other types of Christian work has contributed to the betterment of the condition of woman and the home. Direct religious work has been a means of founding Christian movements which demonstrate its worth. Bible schools and institutions of religious education which have appeared in recent times are satisfying the intellectual and spiritual needs of the South American woman as she responds to the evangel of peace and salvation. Medical and social work in many parts of South America express the spirit of Christianity. Works of love have spoken in a personal way not only to the intellect but also the heart of thousands of souls. Christian literature, the sale of the Bible, the distribution of tracts, the Sunday school, the work of the church in general, all these have been but a living manifestation of the gospel of Jesus Christ.

Indirect Influence.—We cannot deny that by distinct paths emanating from the same fount of Christianity the South American woman has received and is receiving help in her upward development. Education in general has unfolded through the influences and bearings of free peoples who in their day received from Christianity fundamental

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truths which later they passed on to those who came after them. In the field of industry as in that of commerce, woman is gaining so much ground that her presence and influence contribute to social improvement and moral betterment. We must recognize that laws such as exist in Argentina for the protection of motherhood, as well as similar laws in other countries, are direct expressions of Christian minds, behind which we are not surprised to find outstanding figures in the political and intellectual fields who defend and foment the betterment of womanhood.

To sum up, the woman of today enjoys laws and moral rights because of direct and indirect influences of Christ's gospel. Jesus was the first one to exalt woman, and she has responded nobly.

THE CHRISTIAN LIFE FOR THE SOUTH AMERICAN WOMAN

The ancient concept in regard to the weak and to woman has greatly changed. The former is no longer considered merely a fit candidate for the grave, nor the latter a thing of little worth. On the contrary, the weak are cared for, and womanhood is respected and exalted, thanks to the efforts of Christianity. Christian sentiment put into action through the medium of asylums, hospitals, orphanages, clinics, and homes for the aged has solved, in part, this serious problem of Christian-pagan society as regards the weak, while that which relates to woman and to her triumph is due, in part, to Christianity and in part to the heroic efforts of woman herself.

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To bring about the emancipation she enjoys today, woman has had to fight great and hard battles, in the field of morals, in the home, in industry and commerce, and in education. The South American woman has demonstrated her capacity for study and work without losing sight of her responsibility in the home, overcoming all difficulties which were real problems treated by Him who brought to this world the evangel of peace, love, and redemption. The battles of today are of a superior order to those of yesterday. Today the sage, the man of industry, the student, and above all the Christian triumphs.

The battles of yesterday and today will be told to coming generations because they live in the hearts of those who have experienced them. The Christian woman has studied herself in order to awaken all the potentialities of her soul which were liberated when she entered into direct contact with the Master of Galilee and accepted him as her personal Savior. After this new experience, filled with that power which the gospel has bestowed upon her, she goes forth determined to triumph and to conquer.

As said before, the concept of inferiority which has gravitated and still gravitates around woman is deeply rooted because of tradition. It has filtered through the Christian church, unfortunately, and has become a prejudice from which as yet she has not been able to free herself. For this reason woman finds herself face to face with two tendencies: the modern spirit which dominates and motivates the younger generation, and the spirit of traditional conservatism

which many times feigns a stubborn attitude and is opposed to the evolutionary processes which are struggling for the vindication of the true rights of woman. Face to face with the new ideals which she finds high and noble, she behaves valiantly, obeying man, from whom she has not yet been emancipated, dedicating herself to the education of her children, facing those ideals of liberty and love which she considers basic for the establishment of the Kingdom of God on earth.

The dynamic of advanced civilization characterizes life in such cities as Rio de Janeiro, Valparaiso, Asunción, Lima, and Buenos Aires, but in the towns of the interior there is an evident apathy hidden under the pretense of poverty and marked submission. Thus, while on the one hand there is progress, on the other there is stagnation and an absolute indifference due to the lack of comprehension. In these places religion is not a question of life but of petty interests; it is not a question of moral and spiritual uplift but the maintenance of the status quo. When true Christianity penetrates these places as a transforming power, woman is the one who obtains the greatest but who suffers most. When Christ transforms the home, "the whole house is filled with the perfume of love" and a new stage is reached. The Christian home produces children that are healthy, clean, and well mannered—such is the influence of Christianity!

Face to Face with the Home.—Five years ago I knew a young "criolla" (indigenous) woman who came to our services. She lived with her husband and two children in a

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humble room. At various times during the week I would see her return from work with bowed head and uncertain gaze, indicative of great sadness. One afternoon we met and she expressed a desire to talk with me, so I took advantage of the opportunity and we entered the church for a long conversation. She told me her story. A widow with one daughter, she had married again but had to abandon her child in order to earn the living as her husband did not help her but, on the contrary, caused her much suffering. I became her counselor and was able to talk to her at different times, as well as with her husband, who was a cultured but jealous and lazy person. He did not like to work and pretended to have physical aches and pains. I advised him to take care of himself but he had no interest in doing so since his wife could make the living for him and the children. Many times they came to visit me, but always separately. I noted this and later learned the reason. After some time the wife was converted and made her confession of faith. What a great change took place in her life! People who had known her before no longer saw her with sad countenance and mournful attitude. Her appearance was different and the transformation was apparent even in her dress. On one occasion her husband said to me, "How different the gospel has made my wife! I am very grateful." Some days later I was surprised one afternoon to see them enter my house together. There was also a change in their attitude toward the daughter. The husband obtained work and they are now very happy. Christ entered not only the home but the hearts of

this family group. At the present time, the wife is a member of the church board, everybody loves and respects her, and her interest and enthusiasm for the work are contagious. She assists in making clothes for the needy and has found time to do something for others. How gratifying it is to go into this home, where even to details one can now see a changed atmosphere!

Face to Face with the Community.—Under present-day conditions, when woman may appear side by side with man, participating in economic, political, and social life, she must overcome prejudices without being insulted and, better still, with that "complete comprehension of her rights and with firmness of aspiration." A new consciousness is to be observed in the modern South American woman, which makes her realize she should rid herself of those useless frivolities and use her life for the good of her fellow men.

Face to Face with the Continent.—The South American woman has not confined her activities to her own country alone but has had in mind conditions of the continent as a whole, working through such feminine organizations as: the Argentine League of Evangelical Women, with similar groups in other countries, temperance leagues, women's societies, the Young Women's Christian Association, etc., each of which renders its distinct service, with all leading to the same end—that of putting into practice the teachings and spirit of Christ and of striving for unity toward that end. Among such movements, the conference which met in Piriapolis, Uruguay, in January, 1936, under the auspices of the

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Young Women's Christian Association, was outstanding. Representatives from the various South American countries met together to study seriously "the position of the Latin American woman as she faces religious, political and social problems." The conference recognized that "in our America the intelligent and co-ordinated effort of women is needed in the solution of such important problems as illiteracy, the Indian, prostitution, disarmament, and world peace, as well as bringing about greater social justice and raising the moral and spiritual level of the people. The fields of our America are ready to receive the seed. May woman be the unselfish collaborator with man in the sowing which holds promise for the future."

NEW PATHS FOR WOMAN

Today new paths are open to woman, along which the first steps have already been taken. To go forward, it will be necessary to profit by the first conquests and to strengthen them with added contributions. On all sides new paths are being blazed and, if South America is to be truly Christian, her women must pause at Christ's side and learn of his teachings and receive power from him, in order that they may travel these new paths of service according to his ideals. In government new opportunities await a prepared womanhood—prepared intellectually, spiritually, and physically to take advantage of the opportunities to become apostles of progress. Man needs to find in woman an understanding, active, and loving companionship in order that he may comprehend

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more fully her unique ability to share with him the responsibilities of national life.

Social Service.—In social avenues there are great opportunities for service as nurse, health inspector, social worker, etc. Although few of our South American republics pay sufficient attention to lepers, defectives, abnormal and neglected ones, these doors are open to the Christian woman. Will she be selfish, indifferent, leaving the field to others who do not have in their souls the zeal of Christian love? How many ideals must become a reality in their souls before the new generations will be strong and "fear Jehovah"? It is an encouraging thing that in Bolivia and Peru Christian women have already demonstrated their ability and have assumed responsibility for clinics which administer to the unfortunate. South America, thanks to Christianity, has recently begun to face social problems in a more extensive manner. The Christian woman should appreciate the day in which she is living and, with an undaunted faith and consecrated life, mark paths for future generations.

Education.—Education is one of the most powerful weapons for elevating national life. Recognizing this, mission schools and other centers of learning have been established in Bolivia, Paraguay, Chile, Peru, Uruguay, Brazil, Argentina, and other countries, where the instruction given has been based on Christian principles. Thousands and thousands have received instruction, but there still remain thousands of illiterates, and the greater the religious instruction received by the masses the greater will be the cultural response. We can-

not deny that South America has progressed admirably in these recent years, but it is only the beginning of the great adventure in the educational sphere for the woman of Latin America.

There are still in South America thousands of Indians who live under difficult conditions. "In the days of the Jesuits, the priests commanded and the Indians obeyed, never learning to depend upon themselves. Now, when Christian missions enter, an effort is made, as Grubb says, to prevent the decadence of the race and to unite the various tribes, giving them a system of government, making them landholders, inducing them to adopt a normal, settled industrial life; and implanting pure, living Christianity, which is the basis of the political, social and moral constitution." These men need the wise contribution women have to make in teaching them to defend themselves and raise themselves to higher levels, with new norms of living, hygiene, and learning. Chilean Indians have been influenced by Christian teachers and are such excellent propagandists of the good they have received that they are ready and eager to show their deep gratitude by financing a Christian worker among their less fortunate fellow countrymen.

Christian Leadership.—At the present time in Argentina consideration is given to the young woman who desires to consecrate herself to Christian service as deaconess, pastor's assistant, or teacher, for in Instituto Modelo de Obreras Cristianas (Girls' Training School) young women of Uruguay, Chile, Peru, Bolivia, and Argentina have pursued courses

adequate for the religious needs of their respective countries. Through the efforts of these young women and the perseverance of those in charge of the institution, the awakened enthusiasm causes them to go forward as soul-winners, guided by definite life purposes.

In the year 1923 I began my studies in that institution. There were just three of us students, perhaps very daring according to many people's ideas. It was rather difficult to maintain our enthusiasm in the midst of almost complete indifference, but when we left the Training School after three years of study, the number of students as well as the interest on the part of the churches had increased. Today throughout all South America the religious activity engendered there has become known. In South America there are very few of us young women who are dedicating ourselves to the pastorate, but there are great opportunities for the young woman who, obeying Christ's call and guided by sincere conviction, prepares herself for this work. My experience during almost thirteen years gives me the right to say that the evangelical woman has a great opportunity in the field of religion. For five years I have had under my charge a small church of almost forty members in which I have had much joy. At times the work has been difficult but I have received rich blessings working with people whose lives have been hard but who, when they accepted Christ, were examples like the one mentioned before. For a young woman to preach is something of a novelty, but how often she is the bearer of a message more personal and direct than that given by a man! If

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she does not care to preach, the Christian young woman has open to her such avenues as that of deaconess in the church. Furthermore, the young women who are now studying in the Training School have opportunities which we did not have for completing their studies in the new Argentine School of Social Service which offers modern training in a two-year course, including the writing of a thesis and practical work. I recently took this course and, convinced of its value after my experience in church work, I would advise that future students in the Training School take this additional course in social service that they may later be able in pastoral work to be in harmony with the progressive social movements of their particular country.

A GENERATION WITH ASPIRATIONS

A few months ago a woman's magazine, the editor of which wished to know the interests and aspirations of the women of Argentina, gave women an opportunity to express their opinions through its pages and asked for suggestions as to how some of their aspirations might be realized. Many letters were received and, because of the great demand for counsel and advice, the editor came to see me in my office asking me to help her formulate answers to the letters. Many of them revealed great anxiety because of unsatisfied longings due to certain prejudices. I made a study which showed clearly that the woman who emerges from the crucible of perplexities into new life purposes comes forth liberated from ancient fanaticisms, having broken the bonds inherited from

her early ancestors, with spiritual needs which offer a great challenge to Christian women.

Recently I was talking with a very charming young Catholic woman whom I greatly esteem. Among other things, she revealed to me her anguish of soul. She does not feel at home in her Catholic associations where her thinking is limited. "I am broad minded," she said. "I cannot conceive of Christianity as being narrow and petty. We are all brothers and I cannot bear that either Protestant or Jew be depreciated. To me all are God's children and we should love and respect one another. I am happy to be your friend. I am religious but not fanatical, and I should like my friends to learn, as I have learned, that religion should be something natural and normal in one's life." An admirable confession! And what this friend expressed to me is the synthesis of what many other young Catholic as well as evangelical women feel today.

There is a great future for the womanhood of South America, but there is also the need that the woman who achieves should receive the recognition she merits according to her capacities in order that others may be led to useful activity. The Latin woman is intelligent and emotional and knows how to respond quickly to the needs which present themselves. Therefore, in order that she may properly discharge her responsibility, she should feel the moral and spiritual backing and the love and confidence of her sisters around the world who are more experienced than she. Face to face with a continent which has its soil prepared, she must be

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ready to sow the seed of evangelical truth which will yield a Christian America.

It has been almost a daily occurrence, for some years, both in my office at the Y.W.C.A. and in my church work, to hear testimonies of the spiritual unrest and aspirations for betterment on the part of many young women, and I am convinced that the spirit of selfishness, of nationalism, and of religious prejudice does not enter into their thoughts but, rather, there is a world vision with no geographical limitations. Christianity has found an echo in the soul of the womanhood of Latin America, and for that reason I trust, I work, and I pray with the assurance that we shall have in the future a better America because her women are becoming better Christians and increasingly more conscious of the responsibility that is theirs.

EPILOGUE
WOMEN, GOD, AND THE
WORLD

By Muriel Lester

"Yea, all my people, everywhere!
Not in one land of black despair
But over the flaming earth and sea
Wherever wrong and oppression be
The shout of my people must come to me.
Not till their spirit break the curse
May I claim my own in the universe;
And this the reason of war and blood—
That men may come to their angelhood.
If the people rise, if the people rise,
I will answer them from the swarming skies
Where Herculean hosts of might
Shall spring to splendor over night.
Blazing systems of sun and star
Are not so great as my people are,
Nor chanting angels so sweet to hear
As the Voice of the nations, freed from fear.
They are my mouth, my breath, my soul!
I wait their summons to make me whole."

ANGELA MORGAN



TO ANYONE WHO HAS DELVED BELOW THE SURFACE of the foregoing chapters, it will be obvious that those women around the world whom Christ has set free have the same interests at heart. Now they have set out purposefully to understand each other. They have cultivated the spirit of discernment referred to in the Old Testament. They have relegated skin, color, and racial differences to the psychological rubbish heap of the irrelevant. Nothing can keep them apart much longer.

I do not think it is only circumstances that have conspired to keep women in the depths of ignorance—ignorance of each other, of the world, and of their own power. The Roman maxim, "Divide et impera," though an age-old policy, is in operation today more widely perhaps than ever before.

Women have been kept from playing their part in the world by divisive barriers of many kinds, visible and invis-

ible. During the last thirty years, however, something akin to the old prophetic ministry has been revived among them. Many have become seers. To their "new eyes" the solidly constructed walls of partition have revealed themselves as made of mere cardboard, painted to look like stone. The intimidating appearance of these walls has proved illusory. As soon as such hindrances are recognized as irrational they begin to crumble before one's eyes. Which will be the last finally to fall is an interesting subject of speculation.

Women's power is immeasurably increased as, one by one, each of these imponderable barriers wilts and withers. Let us consider the nature of some of them:

Sectarianism.—This is already creaking at the joints, cracking up. It has for centuries segregated women in rival groups, many of them narrowly parochial, some rabidly intolerant, others obscurantist. Loyalty to one's group has often led them to become more self-conscious than God-conscious. Committees, councils, conferences, have claimed so much time and used up so much vitality that there has been little leisure for that blessed sense of serenity and delight in God which Christ enjoyed and taught us to claim.

Long discussions about the nature of God may be interesting. It is easy to talk. An argument is often gratifying. But we learn more about God by beginning to act. If we begin to treat our fellows as Jesus treated them, unpopularity, loneliness, threats, and dangers immediately confront us. These drive us to God. Then it is that we learn something definite about his nature, when we have to depend on him.

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As the dynamic spirit of Christ releases us from bondage to non-essentials we find ourselves thrust out into the sort of service that cannot be restricted by denominational patterns.

The Sheltered Position Accorded to Women.—To have knowledge of good and evil was often thought to be a disgrace in a woman. When Josephine Butler, a clergyman's wife, gently nurtured throughout girlhood and young womanhood, became aware of what was going on in every city in England, and learned about the prostitution of women, concerning which every male citizen was well informed, she forced herself to face every painful, ugly fact. Then she appealed to the British public to repudiate the old double standard by which people judged sex morality. That a respectable woman should go out of her own set to grapple openly with the beneficiaries of vice seemed outrageous to the people of her day. Consequently her life was often threatened and endangered. She refused to abandon her purpose. She refused to be content with ease, riches, and honor while many of her sisters were being forced by economic need to sell their chastity. Her courage, persistence, and final success, after a period of struggle, shattered the illusion that ignorance is a necessary adjunct of innocence.

An English woman, employed by a group of American women, settled down in China to study industrial conditions. She found eight-year-old girls working on night shifts of twelve and sixteen hours. Her report roused the women of many other countries out of their complaisance and drove them into action.

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Our great-grandmothers in Britain were not told why their sons were called to join the regiments embarking for China. Even when the ill-famed Opium War was over, the ignorant mothers, knowing nothing of its aims, cheered at news of the victory their sons had helped to gain. Mothers are looking at the war situation today from a more experienced standpoint.

Toward the end of the last century I remember being told that the inhabitants of the East End of London *liked* the unsalubrious odors among which they had to live. In any case I need not worry about their plight because it was their own fault that they had not enough money to live elsewhere. They were most of them drunkards, I was assured. Later on, like many another modern inquisitive woman, I went to see for myself, and soon found that statistically the East End was the least criminal section of London and that living there provided one with an education as liberal as any university could give.

When accidental and artificial privileges disappear, one not only finds the finest sort of friends, but one's roots pierce deep into the soil. One comes into contact with basic and eternal things. One finds Reality, God.

Sex Antagonism.—The myth of woman's inferiority dies hard. Things go merrily in an office where women clerks and typists are employed. But let a woman be allotted a high position, one in which she controls men, and she may rue the day when she accepted it. Even a quite minor sex war is wearing and wearying. To become the object of resentment

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which easily turns into naked hate is to have a glimpse into the dark, deep undercurrents which have for ages preserved woman's subjection.

We are developing new modes of partnership. Now we are coming to see that the chief aim of all church work is to spread the Kingdom of Heaven in the neighborhood, not to strengthen any one organization; that what we confer about and resolve to do is of little moment unless we are practising the presence of God ourselves. The old process of getting what we want by cajoling, hysteria, or sex appeal is gradually giving place to steady, honorable co-operation between men and women.

Our tendency to nag and fuss and worry disappears as we enjoy the restful and reliable friendship of men. We still allow ourselves to be too easily silenced in our attempt to persuade men to take a bolder stand against some obvious evil in public life. The more easy-going male tries to side-track us by some intimidating retort purposely couched in terms calculated to make us feel out of our depths, then we take the line of least resistance and let him have the last word, thus unkindly encouraging him in the notion that he has convinced us.

Let us consider next the great happiness, the complete satisfaction, the fulness of life that comes to those unmarried women who are the devotees of an idea, the servants of the public, or the general lovers and protectors of children. Many people work hard at denying this fact. They wish to persist in pitying us. It is rather funny, this heavy attitude of dis-

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approval of our joy, but it does not hurt us. It is one of the big causes of our gratitude to God that he let Christ demonstrate to us that doing his will brings perfect joy. No one could persuade us to pity ourselves.

War.—Olive Schreiner in *Women and Labour* surmised as to what that far-away individual may have been like who first turned away in disgust from the customary meal of human flesh. Innovator! Subversive one! Traitor! Such epithets were probably freely used to characterize the horror felt by the rest of the tribe towards the recalcitrant one. Olive Schreiner's guess was that the first to become nauseated by the custom was a woman.

Duelling, once a legal and laudable custom, is now thought of as ridiculous. Whose passion was it that finally mobilized all available resources to uproot that silly convention? I toy with the thought that some woman recognized humor as her ally and got the habit laughed out of existence.

Virginia Woolf says, "Women must weep or unite against war." She is a very wise woman. We do not like to be cast for the moist role of tear producers, so we have begun to unite against war. The Japanese women gave me the same message in 1933 that they gave to an American woman a few months ago. This representative group of cultured women said, "Miss Lester, we have no vote, no power to make our opinions known, no organ through which we can speak to the world. You are going around the world. Will you please take a message for us? Tell people everywhere that the women of Japan are solid for peace." Early in 1936

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organized Indian womanhood for the first time declared itself willing to join with British, American, and Continental women in the common struggle for peace. Let no one imagine that those lamentable pictures of Italian and German children—little more than infants in arms—doing military drill, bring less pain and anguish to their mothers than they do to us. Venereal disease, drunkenness, and drug addiction, that baneful trinity of evils which is the natural enemy of womanhood, spring into fresh strength and vigor wherever wars are waged.

What, then, is the conclusion of the matter? Christ alone is our peace who hath made both one and hath broken down the middle wall of partition between us.¹ He has redeemed the world for us women. We owe him more than any man does. We were divided into sects, classes, and nations. He has made us one. We were torn with fear, jealousy, and passions. He has shared with us his confidence in the dignity of his Sonship, the future, his serenity, his strength.

We were tarnishing our essential honesty by subscribing to the heretical cult of "the necessary evil." We were echoing the plea of the timid, romantic, unpractical business man and saying, "We don't want to send oil, old iron, and army trucks to kill another million men in various parts of the world, but we have to, because others do, because we're afraid, because we like higher dividends."

God's lightning flashes across the battlefields and the captured cities where a thousand homes lie in ruins, and we see

¹ *Ephesians* 2:14.

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the cross we have built for Christ. Now we know for certain that such evil was not necessary. It brings its own doom. We can have no part nor lot in it. Death, more death, death from shrapnel, fire and gas—this is the will of man. It is an insult to God.

They may set up a forest of crosses, these soft-spoken, plausible, short-sighted leaders of each nation. They may fasten us women to those crosses when they find that we claim food and health and life for each other's children as well as for our own, when we declare that German and French, Chinese and Japanese, Indian and American, Russian and British, are equally precious in our eyes and in God's. They may give foolish orders to silence us, those strong national leaders of short range ideas and defective memories. When they become panic-stricken at the thought of losing their power, power over the lives of others which is so precious to some people, they may wreak their wrath upon us. They have already begun to do so in certain parts of the world.

But what chance have they of wearing down our resistance? We are the proper guardians of the race! We women know the source of eternal strength. We are on God's side. His will be done!

Muriel Lester